

T H E
L I T E R A R Y A N D B I O G R A P H I C A L
M A G A Z I N E,
A N D
B R I T I S H R E V I E W,

For M A R C H, 1792.

L I F E O F M A D A M E D U C H A T E L E T.

WITH AN ELEGANT HEAD.

GABRIELLA-EMILIA Tonnelier-de-Breteuil, Marchioness du Chatelet, was descended from a very ancient family of Picardy, established at Paris for above three hundred years. She was the daughter of the Baron de Breteuil, introducer of foreign princes and ambassadors at court, and was born on the 17th of December 1706. At a very early age she displayed great strength of genius and vivacity of imagination. She shewed a peculiar fondness for the belles lettres, and devoted great part of the early period of her life to the study of the ancients. Virgil, above all, was her favourite author. She had a wonderful attachment to the *Æneid*, and even began a translation of it; but, unluckily, that work was never brought to a conclusion. She was, likewise, remarkably fond of perusing the works of the best French poets, and could repeat the most beautiful and striking passages of

them. She applied also to foreign languages; and, in a little time, made herself so far master of the English and Italian, as to be able to read Milton and Tasso with ease.

Madame du Chatelet, however, did not confine herself to the study of the belles lettres only. Metaphysics and mathematics were objects also of her pursuit; and Leibnitz, a philosopher equally profound and ingenious, was the guide whom she chose to direct her in this new path. By close application she was soon enabled to write an explanation of that celebrated German's philosophy, under the title of *Institutions of Physics*, which she composed principally for the use of the Count du Chatelet-Lomont, her son. If this work is entitled to praise, on account of the order and perspicuity observed in it, the preliminary discourse, which Voltaire justly calls a master-piece of eloquence and reasoning, is undoubtedly highly interesting,

teresting. In this discourse, which is addressed by the Marchioness to her son, she first shews, that one of the most sacred duties of men is to pay the strictest attention to the education of their children; after which she requests that he would take advantage of the dawn of reason, and endeavour to preserve himself from that ignorance which is so common among persons of his rank.—“You must accustom your mind early,” says she, “to think, and to find resources in itself; you will be sensible throughout life what comfort and consolation arises from study; and you will even see that it can afford pleasure and delight.” She then advises him to apply principally to natural philosophy; gives an account of the plan she proposes to follow in her lessons; and traces out, in a few words how much that science has been indebted to those philosophers who have appeared since Descartes. In explaining the system of the latter, and that of Newton, she relates the violent disputes they created, and exhorts him, at the same time, to guard against party spirit, which always impedes the discovery of truth. “It is assuredly very unreasonable,” continues she, “to make a kind of national affair of the opinions of Newton and Descartes. When a book in philosophy is in question, we ought to ask if it be good; and not whether the author is an Englishman, a Frenchman, or a German.” Madame Du Chatelet exhorts her son, also, not to carry his respect for great men to an excess, bordering on idolatry. These reflections presented with equal strength and sentiment, lead her insensibly to speak of Leibnitz, and the ideas of that philosopher on metaphysics; but in this part she seems to deviate from her own precepts, and to fall into that enthusiasm against which she cautions her son. This slight fault may however, be very readily

excused in a preface, which contains abundance of useful maxims, and an excellent analysis of the work for which it was intended.

Madame Du Chatelet had too much judgment, and was too ardent in the pursuit of truth, to dwell long on the chimeras of metaphysics; she readily quitted, therefore, the imaginations of Leibnitz, in order to give herself up to the clear and perspicuous doctrine of Newton. Having, by close application, gained a complete knowledge of that eminent philosopher's principles, she undertook the arduous task of making a translation of them from the original Latin into French, which she published with an admirable commentary, and by this enterprize rendered an essential service to science.

This commentary, which is far superior to the translation is composed of two parts, and is preceded by a short history of astronomy, from Pythagoras to the present time. The first part contains an explanation of the most remarkable phenomena of our system, and the second an analytical solution of the principal problems which relate to it. When we reflect on the dryness of the subject, and the little analogy it has with the delicacy and vivacity of the fair sex, we cannot help admiring the abilities of the authoress, and calling to mind the following lines, which Voltaire addresses to her, in his *Epistle on Newton's Philosophy*.

*Comment avez-vous pu dans un âge encore
tendre,
Malgré les vains plaisirs, ces écueils de
deux jours
Prendre un vol si hardi, suivre un si vaste
cours,
Mareber après NEWTON, dans cette route
obscure,
Du labyrinthe immense où se perd la na-
ture.*

Spite of those pleasures which too oft
engage
The youthful mind, unguarded yet by
age,

HW

How could you soar, and, with so vast a flight,
Great NEWTON follow, and yet follow right,
In that dark course, hid from the light of day,
Where nature's self is forc'd to go astray?

Madame Du Chatelet's manners were no less estimable than her talents. Though formed by her figure, her rank, and her knowledge, to be distinguished from the greater part of those among whom she lived, she seemed never to be sensible of those advantages which she enjoyed. She was fond of glory, but without ostentation. "No female," says Mr. de Voltaire, "ever possessed so much knowledge; and yet no one ever shewed her learning less. She spoke on scientific subjects to those only whom she thought she could instruct, and never with any view to call forth applause." This portrait must undoubtedly exhibit a just likeness of Madame Du Chatelet, for no one had a better opportunity of knowing her character than the person by whom it is traced out. Every one, almost, is acquainted with the close intimacy which subsisted between this celebrated lady and Voltaire for nearly twenty years. The taste which they each had for philosophy and the belles lettres, served to render this connection extremely agreeable, especially to the latter, who seems to have derived no small benefit from it. Without the advice of his illustrious friend, many of his pieces perhaps would not have contained such a number of beauties. On every thing he wrote Madame Du Chatelet was consulted, and her criticisms were always so proper, that her counsel was generally followed.

A woman, who has no other merit than that of being learned, is certainly wanting in her duty to society. No reproach, however, can be thrown out against Madame Du Chatelet on this head. Her fond-

ness for study never made her forget what she owed to her family; she took upon herself the care of the education of her son, whom she instructed in geometry; and she did not think it below her to enter into all those details which are required in the management of a house. Instead of delighting in slander, or ridicule, she often became the advocate of those who in her presence were made the objects of either. She possessed so much greatness of soul, that though she perfectly knew that she was exposed to the shafts of malice, she never shewed the smallest desire of being revenged on her enemies. A pitiful pamphlet, in which one of those authors, who delight in blackening reputations, had made very free with hers, being put into her hands, she said, "that if the author had lost his time in writing such useless stuff, she would not lose hers in reading it;" and next morning she exerted herself to liberate him from prison, even without his knowledge.

All that Madame Du Chatelet can be blamed for is, that she took too little care of her health, and sacrificed it to her glory. Long before her death she foresaw the fatal stroke which at length carried her off. Being then apprehensive that sufficient time would not be left for her to finish the commentary she had begun on *Newton's Principia*, she devoted every moment almost to it, and by these means hastened her dissolution, in order to secure immortality to her works.— "She perceived her end approaching," says Voltaire, "and by a singular mixture of sentiments, which appeared to be at variance, she seemed to regret life, and to meet death with intrepidity. The melancholy thought of an eternal separation sensibly affected her soul, and the philosophy with which it was filled, made her retain all her courage. A man who, tearing himself sadly from his

"weeping family, is calmly making preparations for a long voyage, is only a faint portrait of her firmness and grief; so that those who beheld her last moments, felt doubly, by their own affliction and regret, the loss which they sustained, and admired at the same

"time the strength of her mind, which blended with so affecting sorrow so unshaken a constancy." She died at Lunneville in the year 1749, aged forty-three, some time after she had been delivered of a child. She was a member of several foreign academies.

LIFE OF THE REV. JOHN WESLEY.

(Concluded from Page 89.)

IN the year 1744, Mr. Wesley preached for the last time before the university of Oxford. As he had charged that respectable body, in one of his sermons, with a crime of no small magnitude, this liberty gave so much offence, that the Vice-chancellor and the Heads of Houses resolved to provide a substitute for him at their own expence. This they continued to do till the time of his marriage, when he sent them the following letter of resignation, dated June 1, 1751. *Ego Johannes Wesley, Collegii Lincolnienfis in Academia Oxoniensi socius quicquid mihi juris est in prædictâ societate ejusdem rectori et sociis sponte ac libere resigno; illis universis et singulis perpetuam pacem ac omnimodam in Christo felicitatem exoptans.** On the resolution of the university, Mr. Wesley observes, that it afforded him considerable pleasure that his dismissal from the pulpit of St. Mary's should have happened on St. Bartholomew's-day, the same "on which, in the last century, near two thousand burning and shining lights were put out at once."

In 1748, Mr. Wesley completed an undertaking which required great resolution, and which shews that his resources at that time were very considerable. The undertaking here alluded to, was the institution of Kingswood School, which seems to have been originally designed for the purpose of instructing the chil-

dren of the colliers in the neighbourhood. That scheme, however, was soon abandoned, and it was appropriated for educating a certain number of the children of methodists, who were to pay a stipulated sum for their board; and some of the children of itinerant preachers, who received instruction free of expence. The number of pupils at present amounts to about sixty. The school is supported partly by those parents who can pay for the education of their children, and partly by annual collections. In 1790 these amounted to upwards of 900*l*.

Mr. Wesley, among other singularities of his character, was a strong advocate for celibacy, and for some years opposed the matrimonial engagements of his preachers so much, that he threatened some of them with expulsion, because they entertained sentiments different from his on this point. His own marriage, however, which took place in 1751, introduced a different system; but it was not attended with that happiness which ought to prevail in the conjugal state. Various disagreeable circumstances occurred to render his life, for some time after this period, uncomfortable. Mrs. Wesley's passions were strong, and they often carried her beyond the bounds of decency. More than once she laid violent hands upon the person of her husband, and tore those venerable

* I John Wesley, Fellow of Lincoln College, in the university of Oxford, freely and voluntarily resign whatever rights I may have in the said society to the Masters and Fellows severally and conjointly, wishing them perpetual peace and perfect happiness in our Lord Jesus Christ.

able locks which had sufficiently suffered from age and years. In 1771 she quitted him for the first time, and about 1775 they finally parted. When Mr. Wesley was told that his wife had left his house, with a determination never to enter it again, he replied with much coolness, *Non eam reliqui; non dimisi; non revocabo.** At her death, which took place at Chelsea, in the month of October 1781, she bequeathed her fortune, amounting, as we are told, to about five thousand pounds, to a Mr. Vizelle, leaving nothing to her husband but a ring.

Mr. Wesley's domestic misfortunes seem to have had very little influence upon his public exertions. His only considerable interval of labour, was during a consumptive disorder, with which he was attacked soon after his marriage. During this illness he retired, first to Lewisham, and then to the Hot Wells at Bristol; but being then unable to preach, he employed his time in writing notes on the New Testament. It was at this period, as he inform us, that "to prevent vile panegyric," he wrote the following epitaph, dated Nov. 26, 1753.

Here lieth

The body of JOHN WESLEY,
A brand plucked out of the burning:

Who died of a consumption in
the fifty-first year of his age,
Not leaving, after his debts were
paid, ten pounds behind him:

Praying,

God be merciful to me an
unprofitable sinner.

He ordered that this, if any, inscription, should be placed on his tomb-stone.

In the month of March following, Mr. Wesley again commenced his labours in the pulpit; but in August his disorder returning, he was ordered by Dr. Fothergill to have recourse once more to the Hot Wells, where his days were nearly cut short by the weight of a jack,

that happened to fall upon his head. Recovering, however, soon after, he went as usual, and made a peregrination through the three kingdoms, in order to animate his followers by his presence. The Isles of Wight, Jersey, Guernsey, the Isle of Man, and most parts of Wales, were visited in their turn; and by his indefatigable zeal, circuits were established in each, and supplied with regular preachers.

Though Mr. Wesley was a man not deficient in abilities, it evidently appears that he was frequently made the dupe of enthusiastic extravagance and imposture. Among various instances of his weakness in this respect, the following is the most remarkable. A person, named George Bell, who had been a sergeant in the guards, took it into his head to commence prophet, and to foretel that the last day of February, 1763, would be the period of the consummation of all things, which occasioned no little alarm in the metropolis. Not contented with this, he pretended to be endowed with supernatural powers, and that he had the gift of working miracles: Mr. Wesley, who gave too much encouragement to this insolent enthusiast, tells us, that by his prayers a young woman was instantaneously cured of an inveterate complaint in her breast; and in his usual mode of decision, observes, "She was ill; she is well; she was so in a moment." Another subject of Mr. Bell's miraculous operations was a blind fiddler. Having anointed his eyes either with clay or spittle, he pronounced, in a tone of authority, the word *Ephphatha*, and commanded them to be opened; but the attempt of this military apostle was not attended with effect. The poor man continued as he had long been, stone blind; and the worker of miracles vindicated himself by declaring, that his patient had not faith to be healed.

Mr.

* I have not deserted her; I did not turn her away; I will not send for her.

Mr. Wesley's last foreign voyage was to Holland. He embarked at Harwich on the 12th of July, 1783, arrived next day at Helvoetsluys, and proceeded thence to Rotterdam, the Hague, Haerlem, Leyden, Utrecht, and Amsterdam. In this journey nothing very material occurred. He preached several times in Rotterdam, Amsterdam, and Utrecht, and was highly pleased with the dress of the Dutch ladies, which he says was *simplex munditiis*, plain and neat; and with the particular care which they take of their houses and streets. He combats the received opinion that the Hollanders are of "a cold, phlegmatic, unfriendly temper;" and says, that he never met with "a more warmly affectionate people in all Europe; not even in Ireland."

In the beginning of July, Mr. Wesley returned to London; but he does not take his leave of Holland without giving a gentle touch to the Moravians. Having gone over to Zieft, the settlement of the German brethren, he says, "It is a small village, finely situated with woods on every side, and much resembles one of the large colleges in Oxford. Here," adds he, "I met with my old friend, Bishop Antone, whom I had not seen for near fifty years; he did not ask me to eat and drink, for it is not their custom, and there is an inn; but they were all very courteous, and we were welcome to buy any thing that we pleased at their shops. I cannot see how it is possible for this community to avoid growing immensely rich."

A man in such a public character as Mr. Wesley, and who had so many singularities, could not long propagate his doctrines without finding opponents. Among these was Dr. George Lavington, then Bishop of Exeter, who published a satirical performance against him, entitled the *Enthusiasm of Methodists and Papists compared*. This book was answered by Mr. Wesley, who endea-

voured to shew, that it was more distinguished by invective than argument. Another of his antagonists was the celebrated Dr. Warburton, who, in his *Scripture Doctrine of Grace*, treated him in his usual harsh and indelicate manner. His Lordship was answered by Mr. Whitfield and Mr. Wesley, but none attacked him with such strength and force of reasoning as the Rev. Mr. Andrews, a clergyman in the neighbourhood of Tunbridge Wells. Besides these, Mr. Wesley entered the lists with Dr. Free, Dr. Middleton, Dr. Taylor, of Norwich, Mr. Toplady, and several others; but it would be tedious, and perhaps not very interesting, to relate the particulars of their disputes.

Mr. Wesley, however, did not confine himself to religious discussion. About the commencement of the American war he began to interfere in politics; and two sermons, which he preached at that juncture in the Foundery and West-street chapel, were very remarkable, both from the views they contained of government, and the anti-ministerial spirit which they breathed. A gentleman happening to ask him what he then thought of public measures, received the following reply: "What should I think? Oppression will make a wise man mad." This evidently shews, that at this period he was no friend to the American war. Soon after, however, he suddenly changed his sentiments, and endeavoured to inspire his brethren with the same ideas as his own. This gave rise to violent dissensions, during which Mr. Wesley published a tract, entitled *A Calm Address to the American Colonies*; a pamphlet that had an astonishing run: but as it was taken almost word for word, and without acknowledgment, from one written on the same subject by Dr. Johnson, this plagiarism exposed him to a deluge of obloquy, and gave his enemies an opportunity, which they did not fail of turning to his disadvantage. Mr. Toplady attacked him

severely

severely upon this occasion, and a new antagonist, by proving that he had read a work which he denied ever to have seen, endeavoured to convict him publicly of a deliberate fallhood. The truth was, he had really seen the work alluded to, but had entirely forgot it; and many more, perhaps, have been in the same predicament. Mr. Wesley's last paper war, of any consequence, was with Mr. O'Leary, on the principles of the church of Rome, and the policy of the popery bill. Mr. Wesley was of opinion, that the above bill ought not to have passed; but it is needless to enlarge on this subject, which is now justly forgotten.

Mr. Wesley's writings in general are so voluminous, that it appears almost impossible to give a clear and distinct enumeration of them. As an author, he enjoyed peculiar advantages. He had a printing-office under his own immediate inspection, and the celebrity of his name procured a rapid and extensive sale to his books. His works, however, are chiefly extracts from various authors, and in every species of composition. Verse and prose, history and divinity, politics, languages, and philosophy, all engaged his attention; novels even have not escaped him, and Brookes's Fool of Quality has suffered an abridgment under his hand.

His largest work in divinity is his *Notes on the Old and New Testament*. Next to this his most distinguished, and certainly his most laboured production, is his *Treatise on Original Sin*, which we are informed procured him the esteem of his antagonist Dr. Taylor. It is almost the only effort of Mr. Wesley which has the appearance of a regular treatise, and on which he has bestowed that time and attention requisite for accurate investigation. It is an animated defence of the orthodox doctrine, in a deduction from the state of morality in all ages, or, as he expresses it, from "scripture, reason,

"and experience." Those, however, who may look into it for specimens of abstract reasoning, will undoubtedly be disappointed.

An useful, and not the least elegant of his publications, is his *Survey of the Wisdom of God in the Creation*. It is a general view of the most useful and remarkable things in natural history, and an illustration, adapted to common use, of the wisdom and goodness of the Creator. Considered in this light, it is entitled to public approbation; and the moral thoughts it contains, are as much distinguished by their justness and elegance, as by their utility.

In history Mr. Wesley does not appear to such advantage as in his other compositions. His *History of England* is little else than a copy; and what is worse, a mutilated copy of Goldsmith and Walpole. His *Ecclesiastical History* falls under the same censure; it is merely a transcript from other writers, and is singularly deficient in almost every excellence of narration. The only original part of it is *The History of the People called Methodists*; but it contains little or no reasoning on the policy and principles of that sect. It affords little satisfactory to the politician, the philosopher, or the divine; nor does it describe or vindicate the sentiments he espoused in such a manner, as will satisfy a judicious enquirer. In short, it can be considered in no other light than that of a mere itinerary.

Mr. Wesley, much to his honour, was one of the earliest advocates for the negroes; and his *Thoughts on Slavery* fully shew what sentiments he entertained respecting that subject, which has been since investigated with so much accuracy and attention. This pamphlet does him great credit; and though it does not display that extent of information which is to be found in later publications, it must nevertheless be allowed that it is written with great spirit and impartiality.

As a piece of polemic divinity, his

his *Predestination* calmly considered is distinguished for its excellence. It is written in a clear, cogent, and comprehensive manner; and there is not, perhaps, in the English language, a fuller or more masterly refutation of the principles he opposes.

In 1777, Mr. Wesley engaged in a periodical work, entitled *The Arminian Magazine*, which, from the authority of his name, has been attended with considerable success. Great part of it is dedicated to extracts in favour of general redemption, and another part to sermons, by Mr. Wesley, and religious letters from his correspondents. Among his original works are his *Sermons*, in eight volumes, the last four of which were chiefly composed for this Magazine, and collected and republished in 1788. The merit of these discourses is various; but in general the last four volumes are superior to the first, both in matter and composition. They are more instructive, as well as more entertaining; yet some critics, perhaps, will be disgusted with the frequent quotations from the poets, which he introduces in them. In these discourses, dress, early rising, and many other topics of the like nature, are discussed; and though such subjects are not commonly brought into the pulpit, sermons that treat of them are by no means the least ingenious.

The last of his works which we shall mention is, his *Appeal to Men of Reason and Religion*. This is considered as one of his most laboured and argumentative publications. It is what the author intended, an able defence of his principles and general conduct; and whoever wishes either to vindicate or attack Methodism, ought by all means to peruse it with care and attention.

The most distinguishing feature in Mr. Wesley's style was conciseness. He hated circumlocution, and always endeavoured to express his sentiments in as few words as possible: on this account he was sometimes abrupt, and the brevity of his

phrases sometimes gave a kind of bluntness to his writings, which made them appear stiff and inelegant. His conciseness, however, did not prevent him from being clear and perspicuous. Being early accustomed to distinction, he knew how to separate ideas apparently similar; and his long habit of considering every subject in its most simple and direct point of view, prevented him from often falling into obscurity. From some expressions in the preface to his late sermons, we have every reason to conclude that Mr. Wesley entertained a high opinion of his own talents for writing, since he tells us, that "he could write as 'floridly and as rhetorically as the 'admired Dr. Blair.'" He valued himself also much on his skill in logic, as may be gathered from the following well-known anecdote. When Junius appeared, Mr. Wesley offered his services to administration, and proposed to answer him; adding, "I will shew the difference 'between rhetoric and logic.'" This proposition, as may well be supposed, was not accepted; and, indeed, if it had been accepted, it is not very probable that Mr. Wesley's success would have been more brilliant than that of those who encountered the elegant writer who assumed that signature. Mr. Wesley, however, upon the whole, was a laborious and an useful writer. "His 'works have done infinite good: 'and though he will scarcely rank 'in the first class of English authors, his name will descend to 'posterity with no small share of 'respectability and applause. If 'usefulness be excellence; if public 'good is the chief object of attention in public characters; and if 'the greatest benefactors to mankind are most estimable, Mr. John 'Wesley will long be remembered 'as one of the best of men, as he 'was for more than fifty years the 'most diligent and indefatigable."

In the latter part of his life, Mr. Wesley enjoyed a considerable share of

of health, vigour, and spirits; but within the three last years the decay of nature became very visible in the gradual extinction of his memory, a faculty which he once possessed in great perfection, and in a general diminution of his activity. His labours, however, suffered very little interruption; and when the summons came, it found him still occupied in his Master's work. On Thursday the 17th of February, 1791, he preached at Lambeth, and on his return home, seemed much indisposed. Next day he preached at Chelsea with some difficulty, and in the evening had a high degree of fever. On Saturday he read and wrote as usual, dined at Islington, and desired a friend to read to him from the fourth to the seventh chapter of Job. On Sunday, being incapable of his usual employment, he was obliged to keep his room; but on Monday he found himself somewhat better, and paid a visit to a friend at Twickenham. On Tuesday he preached at the City Road; and on Wednesday, at Leatherhead, he delivered his last sermon from this text, "Seek ye the Lord while he may be found; call upon him while he is near." On Thursday he paid a visit to a family at Balaam, and returned thence extremely ill. His friends were much struck with the manner in which he got out of his carriage; and their alarm was greatly increased when he went up stairs, and sat down in his chair. He ordered every one to leave the room, and desired that he might not be interrupted for about half an hour. When that time had expired, some mulled wine was brought to him, of which he drank a little. In a few minutes he threw it up, and said, "I must lie down." Dr. Whitehead being sent for, as soon as he entered he said, "Doctor, they are more afraid than hurt." Most of this day he lay in bed, with a considerable degree of fever and stupor. On Saturday he was much

in the same state; but on Sunday morning he seemed better, got up, and took a cup of tea.

On Monday the 28th, the physician and his friends wishing that another should be called in, he refused, saying, "Dr. Whitehead knows my constitution better than any one; I am perfectly satisfied, and will not have any one else." In the afternoon he said he would get up; and while his clothes were preparing, he broke out in a manner which astonished all around him, in singing—

I'll praise my Maker while I've breath,
And when my voice is lost in death,

Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

Being asked whether he desired, in case of his removal, that any or all of the preachers should be convened, he answered, "No, by no means; let all things remain as concluded at the last conference." Soon after he was observed to change for death. He broke out into prayer, and then began to sing; but his voice failing him, he gasped for breath, and said, "Now we have done; let us all go." He was then laid upon the bed, from which he rose no more.

Most of the following night he several times attempted to repeat a psalm, which he had sung before, but he could only get out, "I'll praise, I'll praise." On Wednesday his end drew near. His old friend, Mr. Bradford, who had attended him many years with the affection of a son, now prayed by him. The last word he was heard to articulate was, "Farewel;" and a few minutes before ten, March the 2d, 1791, he expired without a groan, while a great number of his friends were kneeling around his bed.

The principal traits of Mr. Wesley's character are thus delineated

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by

by a gentleman,* who with much candour and ingenuity has given the public a very satisfactory account of this extraordinary man. "The figure of Mr. Wesley was remarkable. His stature was of the lowest; his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance and continual exercise; and notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen: a clear smooth forehead, an aqualine nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and expressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance; and many, who had been greatly prejudiced against him, have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanour there was a cheerfulness mingled with gravity, a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied with every mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration.

"In dress he was a pattern of neatness and simplicity. A narrow plaited stock, a coat with a small upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolical; while an air of neatness and cleanliness was diffused over his whole person.

"His rank as a preacher is pretty

generally understood. His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but clear and manly; his style neat, simple, perspicuous, and admirably adapted to the capacity of his hearers.

"Many have represented him as a man of slender capacity, but certainly with great injustice. Of the futility of such representations, his writings, particularly those which are controversial, are a sufficient proof. To this may be added, the office he filled with such distinction at Oxford, and his great address in the management of his pupils. As a scholar, he was certainly respectable. He was well acquainted with the Latin and Greek classics, and had a tolerable knowledge of the Hebrew, as well as of French, German, Spanish, and Italian. He had studied Euclid during his residence at college, and had attended with a good deal of assiduity the philosophical lectures. In philosophy, however, he was a sceptic. He did not believe in any system. He denied the calculations of the planetary distances, and the plurality of worlds. But his philosophical knowledge seems to have been rather general than profound; and in his answers to an opponent, who attacked him in the papers on these subjects, we discover no deep research, no acuteness; in a word, nothing that can incline us to suppose he had made himself master of the arguments for or against the different systems which have been adduced by the various advocates, or that he had formed any new arguments of his own.

"As a writer, he certainly possessed talents, both from nature and education, which had he composed with care, could scarcely have failed to procure him a considerable reputation.

* John Hampson, A. B. author of *Memoirs of the late Rev. John Wesley, A. M. with a Review of his Writings, and a History of Methodism, from its Commencement in 1729, to the present Time.*

putation. But writing as he did, on the spur of particular occasions, he often dismissed his pieces in a crude imperfect state, and defective in accuracy and extent of information; which, in the present state of knowledge, cannot be dispensed with in candidates for literary fame.

"In the bloom of youth his taste seems to have been more just and discriminating than in his more mature age: whence we conclude, that either the company with whom he conversed, or the books which he chiefly read, after his commencing itinerant, were not favourable to elegance or refinement. We have seen nothing of his equal to the translations of Horace, which he wrote in his youth. And it is remarkable, that his essay on taste, and his criticisms on Pope and Prior, published in the *Arminian Magazine*, are jejune, trifling, and contradictory.

"In social life Mr. Wesley was lively and conversible, and of exquisite companionable talents. He had been much accustomed to society, was well acquainted with the rules of good breeding, and, in general, perfectly attentive and polite: the abstraction of a scholar did not appear in his behaviour. He spoke a good deal in company; and as he had seen much of the world, and in the course of his travels through every corner of the nation, had acquired an infinite fund of anecdote and observation, he was not sparing in his communications; and the manner in which he related them, was no inconsiderable addition to the entertainment they afforded.

"His manner in private life was the reverse of cynical or forbidding. It was sprightly and pleasant to the last degree, and presented a beautiful contrast to the austere deportment of many of his preachers and people, who seem to have ranked laughter among mortal sins. It was impossible to be long in his company without partaking in his hilarity. Neither the infirmities of age, nor the approach of death, had any apparent

influence on his manners. His cheerfulness continued to the last; and was as conspicuous at fourscore, as at one-and-twenty.

"A remarkable feature in Mr. Wesley's character was his placability. His temper was naturally warm and impetuous. Religion had in a great degree corrected this, though it was by no means eradicated. Generally, indeed, he preserved an air of sedateness and tranquillity, which formed a striking contrast to the liveliness so conspicuous in all his actions. Persecution from without he bore not only without anger, but without the least apparent emotion: but it was not the case in contests of another kind. Opposition from his preachers, or people, he could never brook. His authority he held sacred; and when that was called in question, we have known him repeatedly transported into a high degree of indignation.

"The temperance of Mr. Wesley was extraordinary. In early life he seems to have carried it too far. Whether there were some particular reasons in this case, as some have supposed, from warmth of constitution, or from any other cause, which might induce him to think it necessary, it were too much, without proper authority, to determine. However this may be, he was for many years temperate to an excess. Even Dryden's parish priest did not exceed him. He made "almost a sin "of abstinence."

"Perhaps the most charitable man in England was Mr. Wesley. His liberality to the poor knew no bounds. He gave away not merely a certain part of his income, but all that he had. His own necessities provided for, he devoted all the rest to the necessities of others. This is a good work, in which he engaged at a very early period. In the seventh volume of his sermons is an account of the charities of one of the first Methodists. The name is not mentioned; but we suppose it to be spoken of himself. "When he

"had thirty pounds a year, he lived upon twenty-eight, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received an hundred and twenty pounds, still he lived on twenty-eight, and gave to the poor ninety-two." In this ratio he proceeded during the rest of his life, persuaded that, upon a moderate calculation, he gave away, in about fifty years, twenty or thirty thousand pounds; which almost any other than himself would have taken care to put out to interest upon good security. Had the money he gave away fallen into the hands of some of his principal favourites, and were they to live as long as he did, the sum would certainly have accumulated to sixty or seventy thousand pounds."

The temper of Mr. Wesley was as disinterested, as far as related to money, as it was charitable. Every one knows the apostrophes in which more than once he addressed the public on this subject; declaring, that his own hands should be his executors, that though he gained all

he could by writing, and wasted not even so much as a sheet of paper, yet by giving all he could, he was effectually preserved from laying up "treasures upon earth;" and that if he died worth above ten pounds, independent of his books, and the arrears of his fellowship, he would give the world leave to call him "a thief and a robber." In this, as all who knew him expected, he has kept his word. His carriage and horses, his cloaths, and a few trifles of that kind, are all, his books excepted, that he has left. The value of the books may be easily ascertained; but their value is of no sort of consequence, his relations deriving no advantage from them, except a rent charge of eighty-five pounds, to be paid to his brother's widow during her life. Mr. Wesley has been accused of superstition, and of entertaining too great a fondness for power. According to every appearance, both these charges are, in some measure, just; but as the greatest and best of mankind have had their failings, and as blemishes like these cannot diminish the lustre of the bright parts of this pious and benevolent man's character, it would be invidious and illiberal to dwell upon them.

DR. HERSCHELL'S ACCOUNT OF THE DISCOVERY OF A SIXTH AND SEVENTH SATELLITE OF THE PLANET SATURN.

WITH REMARKS ON THE CONSTRUCTION OF ITS RING.

EXTRACTED FROM THE EIGHTIETH VOLUME OF THE PHILOSOPHICAL TRANSACTIONS.

"IN a short postscript, added to my last paper on *Nebulæ*, I announced the discovery of a sixth satellite of Saturn, and mentioned, that I intended to communicate the particulars of its orbit and situation to the members of the Royal Society at their next meeting. I have now the honour to present them, at the same time, with an account of two satellites instead of one; and have called them the sixth and seventh, though their situation in the Satur-

nian system entitles them, very probably, to the first and second place. This I have done to the end that in future we may not be liable to mistake, in referring to former observations or tables, where the five known satellites have been named according to the order they have hitherto been supposed to hold in the range of distance from the planet.

"It may appear remarkable, that these satellites should have remained so long unknown to us, when, for a cen-

a century and an half past, the planet to which they belong has been the object of almost every astronomer's curiosity, on account of the singular phenomena of its ring. But it will be seen presently, from the situation and size of the satellites, that we could hardly expect to discover them till a telescope of the dimensions and aperture of my forty-foot reflector should be constructed; and I need not observe how much we members of this Society must feel ourselves obliged to our Royal Patron, for his encouragement of the sciences, when we perceive that the discovery of these satellites is entirely owing to the liberal support whereby our most benevolent king has enabled his humble astronomer to complete the arduous undertaking of constructing this instrument.

"The planet Saturn is, perhaps, one of the most engaging objects that astronomy offers to our view. As such it drew my attention so early as the year 1774; when, on the 17th of March, with a $5\frac{1}{2}$ -foot reflector, I saw its ring reduced to a very minute line. On the 3d of April, in the same year, I found the planet as it were stripped of its noble ornament, and dressed in the plain simplicity of Mars. I pass over the following year, in which, with a 7-foot reflector, I saw the ring gradually open, till it came to the appearance expressed in fig. 3. (Tab. 11.) the original of which was delineated from nature, on the 20th of June, 1783, by means of a very good 10-foot reflector.

"It should be noticed, that the black disk, or belt, upon the ring of Saturn is not in the middle of its breadth; nor is the ring subdivided by many such lines, as has been represented in divers treatises of astronomy; but that there is one single, dark, considerably broad line, belt, or zone, upon the ring, which I have always permanently found in the place where my figure represents it. I give this, however, only as a view of the northern plane of the

ring, as the situation of the planet has hitherto not afforded me any other. The southern one, which is lately come to be exposed to the sun, will shortly be opened sufficiently to enable me to give also the situation of its belts, if it should have any.

"From my observations it appears, that the zone on the northern plane of the ring is not, like the belts of Jupiter or those of Saturn, subject to variations of colour and figure; but is most probably owing to some permanent construction of the surface of the ring itself. That, however, for instance, this black belt cannot be the shadow of a chain of mountains, may be gathered from its being visible all round, on the ring; for at the ends of the ansæ there could be no shades visible, on account of the direction of the sun's illumination, which would be in the line of the chain; and the same argument will hold good against supposed caverns or concavities. It is moreover pretty evident, that this dark zone is contained between two concentric circles, as all the phenomena answer to the projection of such a zone. Thus in fig. 14, which was taken the 11th of May, 1780, we may see, that the zone is continued all round the ring, with a gradual decrease of breadth towards the middle, answering to the appearance of a narrow circular plane, projected into an ellipsis.

"As to the surmise, which might occur to us, of a division of the ring, or rather of two rings, one about the other, with a distance of open space between them, it does not appear eligible to venture on so artificial a construction, by way of explaining a phenomenon that does not absolutely demand it. If one ring, of a breadth so considerable as that of Saturn, is justly to be esteemed the most wonderful arch that, by the laws of gravity, can be held together, how improbable must it appear to suppose it subdivided into narrow slips of rings, which by this separation will be deprived of a sufficient

ficient depth, and thus lose the only dimension which can keep them from falling upon the planet? It is however true, that as yet we do not know of the rotation of the ring, which may be of such a proper velocity as greatly to assist its strength; and that, in the subdivisions, of course the different velocities for each division may be equally supposed to keep them up. If the southern plane should prove to be very differently marked, it will at once remove every surmise of such a division; but if it should offer us the same appearance of a dark zone, in the same situation, and of an equal breadth with the one I have observed on the northern side, I would still remark, that since a most effectual way to verify the duplicity of the ring is within our reach, it will be the best way to suspend our judgment till that can be put to the trial. The method I allude to is an occultation of some considerable star by Saturn, when, if the ring be divided, it will be seen between the openings, as well as between the ring and Saturn.

"With regard to the nature of the ring, we may certainly affirm, that it is no less solid and substantial than the planet itself. The same reasons which prove to us the solidity of the one will be full as valid when applied to the other. Thus we see the shadow of the body of Saturn upon the ring, which is eclipsed towards the north, on the following side, and about the middle, according to the opposite situation of the sun. In the same manner we see the shadow of the ring cast on the planet, where we find it on the equatorial part; and May 28, 1780, I saw it towards the south. If we deduce the quantity of matter, contained in the body, from the power whereby the satellites are kept in their orbits, and the time of their revolution, it must be remembered, that the ring is included in the result. It is also in a very particular manner evident, that the ring exerts a considerable force

upon these revolving bodies, since we find them strongly affected with many irregularities in their motions, which we cannot properly ascribe to any other cause than the quantity of matter contained in the ring; at least we ought to allow it a proper share in the effect, as we do not deny but that the considerable equatorial elevation of Saturn, which I shall establish hereafter, must also join in it.

"The light of the ring of Saturn is generally brighter than that of the planet: for instance, April 19, 1777, I saw the southern part of the ring, which passed before the body, very plainly brighter than the disk of Saturn, on which it was projected; and on the 27th of the same month, I found, that with a power of 410, my seven-feet reflector had hardly light enough for Saturn, when the ring was notwithstanding sufficiently bright. Again, the 11th of March, 1780, I tried the powers of 222, 332, and 449, successively, and found the light of Saturn less intense than that of the ring; the colour of the body with the high powers turning to a kind of yellow, while that of the ring still remained white. The same result happened on June 25, 1781, with the power 460.

"I come now to one of the most remarkable properties in the construction of the ring, which is its extreme thinness. The situation of Saturn, for some months past, has been particularly favourable for an investigation of this circumstance; and my experiments have been so complete, that there can remain no doubt on this head.

"When we were nearly in the plane of the ring, I have repeatedly seen the first, the second, and the third satellites, nay even the sixth and seventh, pass before and behind the ring in such a manner that they served as excellent micrometers to estimate its thickness by. It may be proper to mention a few instances, especially as they will serve to solve some phenomena that have been remarked by other astronomers, with-

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out having been accounted for in any manner that could be admitted, consistently with other known facts. July 18, 1789, at 19 h. 41' 9", sidereal time, the first satellite seemed to hang upon the following arm, declining a little towards the north, and I saw it gradually advance upon it towards the body of Saturn; but the ring was not so thick as the lucid point. July 23, at 19 h. 41' 8", the second satellite was a very little preceding the ring; but the ring appeared to be less than half the thickness of the satellite. July 27, at 20 h. 15' 12", the second satellite was about the middle, upon the following arm of the ring, and towards the fourth; and the sixth satellite on the farther end, towards the north; but the arm was thinner than either of them. August 29, at 22 h. 12' 25", the third satellite was upon the ring, near the end of the preceding arm; and my remark at the time when I saw it was, that the arm seemed not to be the fourth, at least not the third, part of the diameter of the satellite, which, in the situation it was, I took to be less than one single second in diameter. At the same time I also saw the seventh satellite, at a little distance following the third in the shape of a bead upon a thread projecting on both sides of the same arm: hence we are sure, that the arm also appeared thinner than the seventh satellite, which is considerably smaller than the sixth, which again is a little less than the first satellite. August 31, at 20 h. 48' 20", the preceding arm was loaded about the middle by the third satellite. October 15, at 0 h. 43' 44", I saw the sixth satellite, without obstruction, about the middle of the preceding arm, though the ring was but barely visible with my forty-feet reflector, even while the planet was in the meridian; however, we were then a little inclined to the plane of the ring, and the third satellite, when it came near its conjunction with the first, was so situated that it must have partly covered the first a

few minutes after the time I lost it behind my house. In all these observations the ring did not in the least interfere with my view of the satellites. October 16, I followed the sixth and seventh satellites up to the very disk of the planet; and the ring, which was extremely faint, opposed no manner of obstruction to my seeing them gradually approach the disk, where the seventh vanished at 21 h. 46' 44", and the sixth at 22 h. 36' 44".

"I might bring many other instances, if the above were not quite sufficient for the purpose. There is, however, some considerable suspicion, that, by a refraction through some very rare atmosphere on the two planes of the ring, the satellites might be lifted up and depressed, so as to become visible on both sides of the ring, even though the ring should be equal in thickness to the diameter of the smallest satellite, which may amount to 1000 miles. As for the argument of its incredible thinness, which some astronomers have brought from the short time of its being invisible, when the earth passes through its plane, we cannot set much value upon them; for they must have supposed the edge of the ring, as they have also represented it in their figures, to be square: but there is the greatest reason to suppose it either spherical or spheroidal, in which case evidently the ring cannot disappear for any long time. Nay, I may venture to say, that the ring cannot possibly disappear on account of its thinness; since, either from the edge or the sides, even if it were square on the corners, it must always expose to our sight some part which is illuminated by the rays of the sun: and that this is plainly the case, we may conclude from its being visible in my telescopes during the time when others of less light had lost it, and when evidently we were turned towards the unenlightened side, so that we must either see the rounding part of the enlightened edge, or else the reflection

reflection of the light of Saturn upon the side of the darkened ring, as we see the reflected light of the earth on the dark part of the new moon. I will, however, not decide, which of the two may be the case; especially as there are other very strong reasons to induce us to think, that the edge of the ring is of such a nature as not to reflect much light.

"I cannot leave this subject without mentioning both my own former surmises, and those of several other astronomers, of a supposed roughness in the surface of the ring, or inequality in the planes and inclinations of its flat sides. They arose from seeing luminous parts on its extent, which were supposed to be projecting points, like the moon's mountains; or from seeing one arm brighter or longer than another; or even from seeing one arm when the other was invisible. I was, in the beginning of this season, inclined to the same opinion, till one of these supposed luminous points was kind enough to venture off the edge of the ring, and appeared in the shape of a satellite. Now, as I had collected every inequality of this sort, it was easy enough for me afterwards to calculate all such surmises by the known periodical time of the first, second, third, sixth, and seventh satellites; and I have always found that such appearances were owing to some of these satellites which were either before or behind the ring. The 20th of October, for instance, at 22 h. 35'46'', I saw four of Saturn's satellites all in one row, and at almost an equal distance from each other, on the following side; and yet the first satellite, which was the farthest of them all, was only about half-way towards its greatest elongation from the body of Saturn. How easily, with an inferior telescope, this might have been taken for one of the arms of Saturn, I leave those to guess who know what a degree of accuracy it must require to distinguish objects that are so minute,

and at the same time so faint, on account of their nearness to the disk of the planet. Upon the whole, therefore, I cannot say, that I had any one instance that could induce me to believe the ring was not of an uniform thickness; that is, equally thick at equal distances from the center, and of an equal diameter throughout the whole of its construction. The idea of protuberant points upon the ring of Saturn, indeed, is of itself sufficient to render the opinion of their existence inadmissible, when we consider the enormous size such points ought to be of, for us to see them at the distance we are from the planet.

"From these supposed luminous points I am, by imperceptible steps, brought to the discovery of two satellites of Saturn, which had escaped unnoticed, on account of their little distance from the planet, and faintness; which latter is partly to be ascribed to their smallness, and partly to being so near the light of the ring and disk of Saturn. Strong suspicions of the existence of a sixth satellite I have long entertained; and, if I had been more at leisure two years ago, when the discovery of the two Georgian satellites took me as it were off the scent, I should certainly have been able to announce its existence as early as the 10th of August, 1787, when, at 22 h. 18' 56'', I saw, and marked it down as being probably, a sixth satellite, which was then about 12 degrees past its greatest preceding elongation. But, as I observed before, not having time to give my thoughts to the subject, I reserved a full investigation of the number of satellites, and the nature of the ring of Saturn, for a future opportunity. Besides, not having any tables of the satellites, I could not confidently say, whether the fifth satellite was not one of the five which I perceived in motion that night, though afterwards I found, that the real fifth had also been in view, and was marked down

as a star, by the letter *b*, in a figure I delineated of Saturn and its satellites that evening.

"In the year 1788 very little could be done towards a discovery, as my twenty-feet speculum was so much tarnished by *zenith sweeps*, in which it had been more than usually exposed to falling dews, that I could hardly see the Georgian satellites. In hopes of great success with my forty-feet speculum, I deferred the attack upon Saturn till that should be finished; and having taken an early opportunity of directing it to Saturn, the very first moment I saw the planet, which was the 28th of last August, I was presented with a view of six of its satellites, in such a situation, and so bright, as rendered it impossible to mistake them, or not to see them. The retrograde motion of Saturn amounted to nearly $4\frac{1}{2}$ minutes *per* day, which made it very easy to ascertain whether the stars I took to be satellites really were so; and, in about two hours and an half, I had the pleasure of finding, that the planet had visibly carried them all away from their places. I continued my observations constantly, whenever the weather would permit; and the great light of the forty-feet speculum was now of so much use, that I also, on the 17th of September, detected the seventh satellite, when it was at its greatest preceding elongation.

"As soon as I had observations enough to make tables of the motion of these new satellites, I calculated their place backwards, and soon found that many suspicions of these satellites, in the shape of protuberant points on the arms, were confirmed and served to correct the tables, so as to render them more perfect. Fig. 6. represents the seven satellites of Saturn, as they were situated October 18. at 2 h. 22' 45". The small star *s* served to shew the motion of the planet in a striking manner; as, in about $3\frac{1}{2}$ hours after the above-mentioned time, the whole Saturnian system was completely

moved away, so as to leave the star *s* as much following the second and first satellites, which then were in conjunction, as it now was before the second.

"By comparing together many observations of the sixth satellite, I find, that it completes a sidereal revolution about Saturn in one day, 8 hours, 53' 9". And if we suppose with M. de la Lande, that the fourth is the mean distance of 3' from the centre of Saturn, and performs one revolution in 15 d. 22 h. 34' 38", we find the distance of the sixth, by Kepler's law, to be 35', 058. Its light is considerably strong, but not equal to that of the first satellite; for, on the 20th of October, at 19 h. 56' 46", when these two satellites were placed as in the first, notwithstanding it was nearer the planet than the sixth, was still visibly brighter than the latter. It would, however, be worth while to try whether a good achromatic telescope, of a large aperture, might not possibly shew it at the time of its greatest distance from the planet, and when no other satellite is near; that is, provided it will shew the other five satellites with great ease, as otherwise there will be no reason to expect it should shew the sixth.

"In the period of this satellite I have employed the observation of the 19th of August, 1787, as from other calculations, it seems the revolution is determined near enough to reach back so far.

"The most distant observations of the seventh satellite, being compared together, shew, that it makes one sidereal revolution in 22 hours, 40 minutes, and 46 seconds: and, by the same *data* which served to ascertain the dimension of the orbit of the sixth, we have the distance of the seventh, from the centre of Saturn, no more than 27" 366. It is incomparably smaller than the sixth, and, even in my forty-feet reflector, appears no bigger than a very small lucid point. I see it, however, also very well in the twenty-feet reflector;

tor; to which the exquisite figure of the speculum not a little contributes. It must nevertheless be remembered, that a satellite once discovered is much easier to be seen, than it was before we were acquainted with its place.

“The revolution of this satellite is not nearly so well ascertained as that of the former. The difficulty of having a number of observations is uncommonly great; for, on account of the smallness of its orbit, the satellite lies generally before and behind the planet and its ring, or at least so near them that, except in very fine weather, it cannot easily be seen well enough to take its place with accuracy. On the other hand, the greatest elongations allow so much latitude for mistaking its true situation, that it will require a considerable time to divide the errors

that must arise from imperfect estimations.

“The orbits of these two satellites, as appears from many observations of them, are exactly in the plane of the ring, or at least deviate so little from it, that the difference cannot be perceived. It is true, there is a possibility that the line of their nodes may be in, or near, the present greatest elongation, in which case the orbits may have some small inclination; but as I have repeatedly seen them run along the very minute arms of the ring, even then the deviation cannot amount to more than perhaps one or two degrees; if, on the contrary, the nodes should be situated near the conjunction, this quantity would be so considerable that it could not have escaped my observation.”

ACCOUNT OF THE PAPYRUS.

BY MR. BRUCE.

FROM HIS APPENDIX TO HIS TRAVELS.

(*Concluded from Page 96.*)

ATHERÆUS,* on the contrary, laughed at those that mixt roses in the crown of papyrus, and he says it is as ridiculous as mixing roses with a crown of garlic. The reason, however, he gives, does not hold, for papyrus itself smells no more of mud, as he supposes, than a rose-bush; nay, the flower of the papyrus has something agreeable in its smell, though not so much so as roses. If he had said that the head of the papyrus resembled withered grass or hay, and made a bad contrast with the richness and beauty of the rose, he had said well. But notwithstanding what Pliny has written, the head of the papyrus was employed, not only to make crowns for statues of the gods, but also to make cables for ships. We are told that Antigonus made use of

nothing else for ropes and cables to his fleets, before the use of spartum, or bent-grass, was known, which, though very little better, still serves that purpose in small ships on the coast of Provence to this day. The top of the papyrus was likewise used for sewing and caulking the vessels, by forcing it into the seams, and afterwards covering it with pitch.

Pliny† tells us, that the whole plant together was used for making boats, a piece of the acacia-tree being put in the bottom to serve as the keel, to which plants were joined, being first sewed together, then gathered up at stem and stern, and the ends of the plant tied fast there, “*Conferitur bibula Memphis cymba papyro;*” and this is the only boat they still have in Abyssinia, which

they

* Athen. lib. 15.

† Plin. Nat. Hist. lib. xiii. cap. 12.

they call Tancoa, and from the use of these it is that Isaiah describes the nations, probably the Egyptians, upon whom the vengeance of God was speedily to fall. I imagine also that the junks of the Red Sea, said to be of leather, were first built with papyrus, and covered with skins. In these the Homerites trafficked with their friends the Sabæans across the mouth of the Red Sea, but they can never persuade me, however generally and confidently it has been asserted, that vessels of this kind could have lived an hour upon the Indian ocean.

The bottom, root, or woody part of this plant, was likewise of several uses before it turned absolutely hard; it was chewed in the manner of liquorice, having a considerable quantity of sweet juice in it. This we learn from Dioscorides; it was, I suppose, chewed, and the sweetness sucked out in the same manner as is done with sugar-cane. This is still practised in Abyssinia, where they likewise chew the root of the Indian corn, and of every kind of cyperus; and Herodotus tells us, that about a cubit of the lower part of the stalk was cut off and roasted over the fire, and eaten.

From the scarcity of wood, which was very great in Egypt for the reasons I have already mentioned, this lower part was likewise used in making cups, moulds, and other necessary utensils; we need not doubt too, one use of the woody part of this plant was to serve for what we call boards or covers for binding the leaves, which were made of the bark; we know that this was anciently one use of it, both from Alcæus and Anacreon.

In a large and very perfect manuscript in my possession, which was dug up at Thebes, the boards are of papyrus root, covered first with the coarser pieces of the paper, and then with leather, in the same manner as it would be done now. It is

a book one would call a small folio, rather than by any other name, and I apprehend that the shape of the book where papyrus is employed was always of the same form with those of the moderns. The letters are strong, deep, black, and apparently written with a reed, as is practised by the Egyptians and Abyssinians still. It is written on both sides, so never could be rolled up as parchment was, nor would the brittleness of the materials when dry, support any such frequent unrolling. This probably arises from their having first written upon papyrus, after the use of stone was laid aside, and only adopted skins upon their embracing the Jewish religion. The Ethiopians, indeed, write upon parchment, yet use the same form of books as we do. The outer boards are made of wood, and covered with leather. It was the law only they say they were in use to preserve in one long roll of parchment, upon the fore-side of which it was written; it being indecent and improper to write any part of it on the back, or a less honourable place of the skin: and such was the roll we have just mentioned as presented to Ptolemy, where such pains were taken in joining the several skins together, for this very reason.

The manner paper was made has been controverted; but whoever will read Pliny* attentively, cannot, as I imagine, be long in doubt. The thick part of the stalk being cut in half, the pellicle between the pith and the bark, or perhaps the two pellicles, were stript off, and divided by an iron instrument, which probably was sharp-pointed, but did not cut at the edges. This was squared at the sides so as to be like a ribband, then laid upon a smooth table or dresler, after being cut into the length that it was required the leaf should be. These stripes, or ribbands of papyrus, were lapped

* Plin. Nat. Hist. lib. xiii. cap. 12.

over each other by a very thin border; and then pieces of the same kind were laid transversely, the length of these answering to the breadth of the first. The book which I have is eleven inches and a half long, and seven inches broad, and there is not one leaf in it that has a ribband of papyrus of two inches and a half broad, from which I imagine the size of this plant, formerly being fifteen feet long, was pretty near the truth. No such plant, however, appears now; I do not remember to have ever seen one more than ten feet high. This is probably owing to their being allowed to grow wild, and too thick together, without being weeded; we know from Herodotus,* that the Egyptians cut theirs down yearly as they did their harvest.

These ribbands, or stripes of papyrus, have twelve different names in Pliny,† which is to be copious with a vengeance. They are, philura, ramentum, scheda, cutis, plagula, corium, tænia, subtegmen, statumen, pagina, tabula, and papyrus. After these, by whatever name you call them, were arranged at right angles to each other, a weight was placed upon them while moist, which compressed them, and so they were suffered to dry in the sun.

It was supposed that the water of the Nile‡ had a gummy quality necessary to glue these stripes together. This we may be assured is without foundation, no such quality being found in the water of the Nile. On the contrary, I found it of all others the most improper, till it had settled, and was absolutely divested of all the earth gathered in its turbid state. I made several pieces of this paper, both in Abyf-

sinia and Egypt, and it appears to me, that the sugar or sweetness with which the whole juice of this plant is impregnated, is the matter that causes the adhesion of these stripes together, and that the use of the water is no more than to dissolve this, and put it perfectly and equally in fusion.

There seemed to be an advantage in putting the inside of the pellicle in the situation that it was before divided, that is, the interior parts face to face, one long-ways, and one cross-ways, after which a thin board of the cover of a book was laid first over it, and a heap of stones piled upon it. I do not think it succeeded with boiled water, and it was always coarse and gritty with the water of the Nile. Some pieces were excellent, made with water that had settled, that is, in the state in which we drink it; but even the best of it was always thick and heavy, drying very soon, then turning firm and rigid, and never white; nor did I ever find one piece that would bear the strokes of a mallet,§ but in its greenest state the blow shivered and divided the fibres length-ways; nor did I see the marks of any stroke of a hammer or mallet in the book in my custody, which is certainly on Saitic or Hieratic paper. I apprehend by a passage in Pliny,|| that the mallet was used only when artificial glue or gum was made use of, which must have been as often as they let these stripes of the ribband or pellicle dry before arranging them.

Pliny¶ says, the books of Numa were 830 years old when they were found, and he wonders, from the brittleness of the inside of the paper,

* Herodot. lib. xi. † Plin. Nat. Hist. lib. xiii. cap. 12. ‡ Plin. lib. xiii. cap. 12.

§ Sir Joseph Banks shewed me a slip of paper which he got from an Italian gentleman, made, if I remember, of a cyperus found in the river or lake of Thrasymene. I do not recollect the process, but the paper itself was infinitely superior to any I had seen attempted, and seemed to possess a great portion of flexibility, and was more likely to answer the purposes of paper than even the old Egyptian, if it had been dressed up and finished.

|| Plin. Nat. Hist. lib. xiii. cap. 13.

¶ Plin. lib. xiii. cap. 13.

it could have lasted so long. The manuscript in my possession, which was dug up at Thebes, I conjecture is near three times the age that Pliny mentions; and, though it is certainly fragil, has substance and preservation of letter enough, with good care, to last as much longer, and be legible.

If the Saitic paper was, as we imagine, the first invented, it should follow, contrary to what Isidore advances, that it was not first invented in Memphis, but in Upper Egypt in Scide, whose language and writing obtained in the earliest age, though Lucan seems to think with Isidore,

*Nondum fluminea Memphis contexere biblos
Noverat.*

LUCAN, lib. iii.

After the hieroglyphics were lost, perhaps some time before, we know nothing the Egyptians adopted so generally as paper, and there were probably* religious reasons that impeded in those early days the people from falling upon the most natural, the skins of beasts. However this be, it is certain under the Egyptians, naturally averse to novelty and improvement, paper arrived to no great perfection till taken in hand by the Romans. The Charta Claudia was thirteen inches wide, the Hieratica, or Saitica, eleven, and such is the length of the leaf of my book in the Saitic dialect, that is, the old Coptic, or Egyptian of Upper Egypt: I have no idea what the Emporetic paper was, which obtained that degree of coarseness and toughness, as to serve for shopkeepers uses to tie up goods, unless it was like our brown paper employed to the same purposes.

If the date of the invention of this useful art of making paper is doubtful, the time when it was lost, or superseded by one more convenient, is as uncertain. Eustathius says it was disused in his time in the

1170. Mabillon endeavours to prove it existed in the 9th, and even that there existed some Popish bulls wrote upon it as late as the 11th century. He gives, as instances, a part of St. Mark's gospel preserved at Venice as being upon papyrus, and the fragment of Josephus at Milan to be cotton paper, while Maffei proves this to be just the reverse, that of St. Mark being cotton, and the other indisputably he thinks to be Egyptian papyrus, so that Mabillon's authority as to the bulls of the pope may be fairly questioned.

The several times I have been at these places mentioned, I have never succeeded in seeing any of these pieces; that of St. Mark at Venice I was assured had been recognized to be cotton paper; it was rendered not legible by the warm saliva of zealots killing it from devotion, which I can easily comprehend must contain a very corrosive quality, and the Venetians now refuse to shew it more. I have seen two detached leaves of papyrus, but do not believe there is another book existing at the present time but that in my possession, which is very perfect. I gave Dr. Woide leave to translate it at Lord North's desire; it is a gnostic book, full of their dreams.

The general figure of this plant Pliny has rightly said to resemble a Thyrsus; the head is composed of a number of small grassy filaments, each about a foot long. About the middle, each of these filaments parts into four, and in the point, or partition, are four branches of flowers; the head of this is not unlike an ear of wheat in form, but which in fact is but a chaffy, silky, soft husk. These heads, or flowers, grow upon the stalk alternately, and are not opposite to, or on the same line with each other at the bottom.

Pliny† says it has no seed; but this we may be assured is an absurdity.

* Scruples about cleanness,

† Plin. lib. xiii. ut. sup.

surdity. The form of the flower sufficiently indicates that it was made to resolve itself into the covering of one, which is certainly very small, and by its exalted situation, and thickness of the head of the flower, seems to have needed the extraordinary covering it has had to protect it from the violent hold the wind must have had upon it. For the same reason, the bottom of the filaments composing the head are sheathed in four concave leaves, which keep them close together, and prevent injury from the wind getting in between them.

The stalk is of a vivid green, thickest at the bottom, and tapering up to the top; * it is of a triangular form. In the Jordan, the single side, or apex of the triangle, stood opposed to the stream as the cut-water of a boat or ship, or the sharp angle of a buttress of a bridge, by which the pressure of the stream upon the stalk would be greatly diminished. I do not precisely remember how it stood in the lakes in Ethiopia and Egypt, and only have this remark in the notes I made at the Jordan.

This construction of the stalk of the papyrus seems to reproach Aristotle with want of observation. He says that no plant had either triangular or quadrangular stalks. Here we see an instance of the contrary in the papyrus, whose stalk is certainly and universally triangular; and we learn from Dioscorides that many more have quadrangular stalks, or stems of four angles.

It has but one root, which is large and strong, † Pliny says, as thick as a man's arm: so it was, probably, when the plant was fifteen feet high,

but it is now diminished in proportion, the whole length of the stalk, comprehending the head, being a little above ten, but the root is still hard and solid near the heart, and works with the turning loom tolerably well, as it did formerly when they made cups of it. In the middle of this long root arises the stalk at right angles, so when inverted it has the figure of a T, and on each side of the large root there are smaller elastic ones, which are of a direction perpendicular to it, and which, like the strings of a tent, steady it and fix it to the earth at the bottom. About two feet, or little more, of the lower part of the stalk is clothed with long, hollow, sword-shaped leaves, which cover each other like scales, and fortify the foot of the plant. They are of a dusky brown, or yellow colour. I suppose the stalk was cut off below, at about where these leaves end.

The head of the papyrus is not upright, but is inclined, as from its size it always must be in hot countries, in which alone it grows. In all such climates, there is some particular wind that reigns longer than others, and this being always the most violent, as well as the most constant, gives to heavy-headed trees, or plants, an inclination contrary to that from which it blows.

This plant is called *el Berdi* in Egypt, which signifies nothing in Arabic, and I suppose is old Egyptian. I have been told by a learned gentleman, ‡ that in Syria it is known by the name of *Babeer*, which approaches more to the sound of papyrus, and paper; this I never heard myself, but leave it entirely upon his authority.

STATE

* Plin. lib. xiii. cap. 11.

† Ibid. id.

‡ Mr. Adamson, interpreter to the French factory of Seide, a man of great merit and knowledge in natural history, brother to the naturalist of that name, who has wrote the voyage to Senegal, and particularly an account of the shells of those seas, full of barbarous words, and liberal ideas.

STATE OF LEARNING IN ENGLAND AT THE TIME OF HENRY II.

FROM MR. DERINGTON'S HISTORY OF THE REIGN OF HENRY II.

I Am come to the learning of the period.—It will be recollected from William of Malmſbury, how low was the ſtate of literature at the Norman acceſſion. We muſt therefore now look for the dawn of ſcience, however languid and uncertain its firſt rays may ſeem. Such is the relation in the general order of things, and ſuch the mental progreſs, that the whole ſyſtem together moves, riſes, declines, and falls. We have ſeen what, in various lines, the improvements were. Learning would keep pace with them; for there were ſimilar cauſes to urge on its progreſs.

As glory can be obtained from letters, and therefore by encouraging the profeſſors of them, it was natural that our Norman kings, when their eſtabliſhment was ſecured, and the ambition of conqueſt was allayed, ſhould direct their attention to leſs tumultuary purſuits. The conqueror had been well educated, and he ſoon became the muſiſcient patron of learned men. They crowded to his court, and diſſuſed around it a ſpirit of literary improvement, which would ſpread, in undulating circles, to the nearer and more diſtant caſtles of the barons. His ſon Henry, ſurnamed Beauclerk, was himſelf a ſcholar. And Henry Plantagenet, as we have ſeen, ſpent his leiſure hours in reading, or in diſcuſſing literary queſtions in a circle of learned men. The example of kings is a powerful incentive; it rouses emulation, and opens the eye to favour and preferment; and where they can reward, intereſt will give a ſpur to purſuits.

The intercourſe alſo which England maintained with the continent, opened a channel through which the learning of diſtant provinces, and of remote kingdoms, but eſpecially of Rome, flowed in: We

frequented the ſchools of other kingdoms, particularly thoſe of Bologna and Paris; and we numbered among our biſhops and leading clergy, ſuch as Robert de Melun, Stephen Langton, and many others, men who had been eminent profeſſors there. But the increaſe of monaſteries, in this period, was the principal cauſe of the increaſe of knowledge. They added to the number of teachers and ſtudents; and multiplied the inducements to purſue, and the opportunities to acquire knowledge, by making books more common and more attainable than they had been. Every convent was a ſchool, wherein the ſeveral parts of ſcience were taught: every convent had a library, and its monks were employed in tranſcribing books; and the government of every convent, to which a conſiderable degree of power and dignity was annexed, was often beſtowed on men, whom peculiar endowments recommended to the office. But there is an obligation due to them, which no time can cancel. They preſerved the valuable remains of Grecian and Roman literature, without which, who can ſay, that Europe, at this day, would not have been involved in the ſhades of barbariſm?

Notwithſtanding theſe inducements, the progreſs in ſcience was ſlow; it was confined, in a great meaſure, to the monks and clergy, while the barons and the laity, engaged in other purſuits, left the path of literature almoſt excluſively open to them; the ſubjects of enquiry were ill-ſelected; the modes of education were not calculated to diſcuſe improvement; and the general taſte was bad. It is leſs difficult to implant on a new people the ſeeds of genuine ſcience which ſhall fructify, than to reform what has been vitiated.

What was the ſtate of learning in

in this country may be applied, with little variation, to others. For now, by the intercourse I have mentioned, which exchanged and communicated what before might be deemed peculiar to each, in the arts or sciences, an uniformity prevailed, and almost a common measure of improvement. So, to judge from the literary productions of the period, we must pronounce, wherein can be discovered no superior excellence of nation over nation, than what occurs in comparing the several compositions of the same people. They all wrote in the same language, which was Latin; and all drew from the same sources, from the ancients fervently imitated, from the suggestions of a weak superstition, from received opinions which no criticism had discussed, and from nature neither studied nor understood.

The parts of learning, which England and other countries cultivated, were grammar, rhetoric, logic, metaphysics, physics, ethics, scholastic divinity, the canon law, the civil law, the common law, arithmetic, geometry, astronomy, astrology, and medicine.

As already, in another work, I have treated this subject, and some of the branches were so imperfectly understood as to merit no attention, I shall conceive myself dispensed from the discussion of each separate article.

The study of grammar seems to have been almost exclusively confined to the Latin tongue, which was the language of the learned in their writings and even in their conversation, of men of business in their correspondence, of the church in her service, and of the church's pastors in their synods, and sometimes, it seems, even in their instructions to the people. Many of our bishops and clergy, natives of France and Italy, knew nothing of the vulgar tongue of the realm. The colloquial Latin of the period was in many, we may presume, neither impure nor inelegant, to judge from

the specimens which our historians have recorded, but more from their familiar correspondence. Herein are frequent quotations from the best classical writers, and their style and manner are sometimes imitated with success. But, on the whole, their language is unclassical, written with little ease, and with evident marks of a bad education and a vicious taste. Yet how beautiful is this opening of a letter from John of Salisbury to his primate: "*Ex quo partes attigi Cismarinas, visus sum mihi sensisse lenioris auræ temperiem, et detumescitibus procelis tempestatum, cum gaudio miratus sum rerum ubique copiam, quietemque et lætitiâ populorum.*" John was the most elegant writer of the age. But in the primate's letters all is harsh, technical, and disgusting from the unceasing use of scriptural phraseology. And this phraseology even their historians often copied. Latin therefore may be considered as, at that time, almost a living language; whence we are authorised to pronounce, from the character it bore, what were the grammatical purity and the classical taste of the age.

Rhetoric, or the art of speaking eloquently, kept pace with their grammar. Indeed, there must be in both the same proportion of excellence. I have met with some examples of their eloquence, that would do honour to any age; but with more that would disgrace the rustic orators of a mob. The reader will recollect the address of the earl of Arundel, spoken in English or in the French tongue, before the pontiff and the Roman cardinals at Sens; also that of Becket, on the same occasion; and several other speeches, in which were the elements of genuine oratory. In all of them I strove to retain the real character of the originals. But this, I apprehend, is not the point in question; for the tongue of the unlettered savage becomes eloquent, when the heart dictates to its utterance. Here is properly

properly meant that factitious elocution, which the schools taught agreeably to the definitions and rules of rhetoric. I have said what its character was.

Of logic, metaphysics, physics, and ethics, I shall only repeat that the first, pretending to follow the rules of Aristotle, who now came into general vogue, degenerated into a wretched sophistry, replete with quibbles and trifling subtilties, yet that it engrossed the attention of the studious and inquisitive, as was seen in Abelard and the sophists of the age: that the second, consisting of similar speculations on entity, spirit, matter, substance, accidents, occult qualities, and substantial forms, had no pretensions to the notice of men, whose minds could have appreciated what is really valuable in human pursuits: that the third, (as we may collect from Giraldus Cambrensis, who was sent by his sovereign to survey, as a philosopher, the productions and face of Ireland, and from innumerable other instances) however much studied, contributed nothing to the real knowledge of nature, or benefit of human life: and that the fourth, amused with the theory of ideal duties, tended not to enlighten the mind, to amend the heart, or to regulate the morals, by shewing the foundation of their obligations, or by illustrating the nature, limits and motives, of the various duties of men and citizens.

But scholastic divinity now assumed a more regular form; and as this form was immediately adopted into the schools of England and of Europe, and still continues to prevail in many foreign seminaries, it becomes proper to observe that Peter, called Lombardus, from the country of his birth, archbishop of Paris, and who died about the year 1160, was its father. His most honourable appellation is that of the master of sentences, the title of the work he published, exhibiting passages from the ancient fathers, the apparent

contradictions of which he strives to conciliate. It contains an entire body of theology, in four books, and each book is divided into many distinctions. The first treats of the Trinity, and its attributes: the second of the creation, first of angels, then of the work of the six days, of man and his fall, of grace and free will, of original and actual sin: the third of the incarnation, of faith, hope, and charity, of the gifts of the Holy Spirit, and of the commandments: and the fourth of the sacraments in general and particular, of purgatory, the resurrection, the last judgment, and the state of the blessed. The author, as I observed, does little else than string together quotations from the fathers, interspersing a thousand ridiculous and unimportant questions, as to us they seem, supported by weak opinions and passages from the scriptures figuratively interpreted. He disapproved much, it is said, of the application which Peter Abelard and other masters had made, of the rules of Aristotle to the doctrines of revelation, and therefore brought forward the authorities rather of the fathers, on which to build the system of christian belief. His work was received with great applause; and for ages, in the schools of theology, the book of sentences became the only text which was read and explained to scholars. Two hundred and forty-four authors, many of them the ablest divines of their respective periods, wrote commentaries on the sentences. Even I find one hundred and sixty in the single list of English commentators. But the master was not deemed infallible, not being followed in twenty-six articles; and one proposition which he taught, that Christ, as man, is not something, (*non est aliquid*) was censured by Alexander III. Even Walter of St. Victor dared, soon after his death, to rank him with the four sophists, whom he styles the labyrinths of France.

The canon law, likewise, a few years before this, had been much extended in its general application, and soon engaged the attention of churchmen. In 1151, Gratian, a monk of Bologna, published his *Decretum*, a collection of the opinions, decrees, and canons, of fathers, doctors, popes, and councils. There was no accuracy used in the selection of those documents, and modern criticism has demonstrated their multifarious errors. Compilations of the same nature had before been made, particularly by Isidore in the eighth century, who pretended to have discovered the decrees of sixty early popes, and the canons of ancient councils, nearly all of which are now known to have been forgeries. These Gratian inserted in his *Decretum*. The monstrous compilation, from the approbation it received at Rome, soon obtained an unbounded authority; it was read in all the schools, and became the law of the church. It was on the spurious authority of this work, and of those which had preceded it, that were founded the pretensions of the Roman bishops to universal monarchy, the rise and extension of which I carefully noticed.

About the same time, the study of the Roman or civil law was revived on the continent, and soon introduced into England. Bologna was the great seminary; and it was the discovery of a copy of the Pandects of Justinian, whose Code, Novellæ, and Institutes, had been long read and explained, that is supposed to have given a new ardour to the pursuit. But unfortunately the canon and civil laws were permitted to coalesce into one system. They seemed to afford a mutual support to each other; the professors of both were the same; and he who would rise in the church became a civilian and canonist. Had they been kept separate, the weak pretensions of churchmen to the partial counte-

nance of the state would not have been encouraged; their own laws when found incompatible, as many of them were, with the good of the community, would have sunk; and we should not have beheld state religions still standing on their sandy basis.

Ranulph de Glanville, a name often mentioned, chief justiciary under Henry II. published in his reign, or caused to be published, a collection of the laws and customs of England. This is the most ancient of our law books extant. But a circumstance is recorded by Peter of Blois, speaking of Archbishop Theobald, which shews the attention which was given to the study of the laws. "In the house of my master," he says, "are several learned men, famous for their knowledge of law and politics, who spend the hours between prayers and dinner, in lecturing, disputing, and debating causes. To us all the knotty questions of the kingdom are referred, which are produced in the common hall, and each one in his order, having first prepared himself, declares, with all the eloquence and acuteness in his power, but wrangling, what is wisest and safest to be done. And if God suggests the best opinion to the youngest amongst us, we agree to it without envy or detraction."

On arithmetic, geometry, astronomy, astrology, and medicine, the state of which was very imperfect, little can be said, if we except astrology, of all the most idle and fallacious, but which by an ignorant and superstitious people would be ardently pursued. Many predictions, from the face of the heavens, are recorded in the historians; and the science, though vain in itself, might help to diffuse some knowledge of the solar system, of the situation of the planets, and their revolutions.

AN HISTORICAL SKETCH OF THE RISE, PROGRESS, AND PRESENT STATE OF THE ENGLISH EAST-INDIA COMPANY.

(Continued from Page 108.)

THE nizam, or viceroy of the decan, was invested with the power of appointing deputies in the various provinces of this district. It appears, however, that Aurengzebe reserved this power to himself, with respect to the Carnatic, and appointed Zufulkar Khan nabob, who was succeeded by Daood Chan and Sadatulla Chan, the latter of whom died in 1732. He adopted his brother's son, Dooft Ali, (who succeeded as nabob) and Baker Ali. Dooft Ali, to strengthen the ties of blood, married one of his daughters to the son of Baker Ali, and gave another to Chunda Saib, a distant relation. There remained also, as has been said, in the Carnatic, and other provinces of the empire, many Gentoo rajahs, who, on paying a tribute, were not only permitted to govern their own people, but to keep up a military establishment. The most considerable of these were the rajahs of Trichinopoly and Tanjore. The former dying, the nabob sent his son Sipadar Ali, and his son-in-law Chunda Saib, to settle the province; the latter of whom assumed the government, but in the name of the nabob. In 1740, the nizam instigated the Mahrattas to invade the Carnatic, by whom Dooft Ali was defeated and slain; but being bribed by Sipadar Ali, they retreated: the sum agreed for was one hundred lacks of rupees, to be paid at stated times, for which the fort and territory of Trichinopoly was to be delivered as a security. But this was in possession of Chunda Saib, therefore they returned and laid siege to Trichinopoly, which surrendered at discretion in March 1741, and in 1742 Sipadar Ali was assassinated by his cousin Mortaz Ali; but the latter was obliged to fly, and the son of Sipadar, although a child, proclaimed nabob.

These disturbances obliged the nizam to quit Delhi, where he had resided, and repaired to Hydrabad. From thence he entered the Carnatic, seized the infant nabob, nominated his general, Abdalla Chan, nabob of Arcot or the Carnatic, obtained possession of Trichinopoly by a sum of money given the Marhattas, and completely settled the affairs of the province. The new nabob was next year found dead in his bed, and Anwar ul Dien appointed in his stead, who has been accused of being accessary to his death, but no proof has appeared to justify this assertion. Anwar was far advanced in years, of noble birth, being lineally descended from Omar, the first Calif, was experienced in war, and had enjoyed various important trusts. The nizam committed Sipadar's infant son, Mahomed, to his care; but this young prince was soon assassinated by a band of discharged Patans, and Anwar was confirmed in his dignity of nabob of the Carnatic.

Subject to this officer were, the country of Trichinopoly, Madura and its territory, and the province of Tanjore; the latter had always been considered as an appendage to the Carnatic, and its kings had been subjects to the Indian princes of the Carnatic. The Moguls acquired the right of conquest over it, and the rajahs of the present race had submitted themselves as feudatories to the Mogul, and obtained from him the title of rajahs.

At the time when the two European powers, France and England, first drew the princes of India into their contests, there existed no independent sovereign in Indostan, except the Mogul, who had delegated his authority to a viceroy or nizam, whose dominion extended over the whole Decan, or peninsula

of India. The Mogul had appointed Anwar ul Dien nabob of the Carnatic, and therefore the rajah of Tanjore was, by the laws of the empire, immediately under the controul of the latter.

The English possessed only a small extent of barren land round Madras; and although indulged with the privilege of erecting slight fortifications, even this they had neglected, trusting to the protection of the Mogul; and when the nabob Anwar ul Dien arrived in his government, they paid their court to him. Their rivals the French, at Pondicherry, situated at no great distance from them, were then under the government of that intriguing spirit, M. Dupleix, who, although his garrison consisted of less than 300 men, meditated schemes of vast importance.

After a war of five years between Great-Britain and Spain, France, in the year 1744, joined the latter; but nothing of importance passed in India until 1746. On the third of September, a body of French troops landed at Madras, and gained possession of the town without the loss of a man. The nabob, offended at the French daring to commit hostilities on his territories, marched against and besieged them in Madras. The French defeated his army, and drove them from the field.

Elated with their success, they proceeded to attack the British settlement of Fort St. David. Two bodies of Mogul forces, under the command of the nabob's two sons, advanced to check their progress. Mauphus Cawn, one of the sons, defeated a corps of French troops near Sadras; and the other, Mahomed Ali, surprised and put to flight the army which was advancing against St. David, and took their baggage. The nabob also defeated an attempt they made against Cuddalore, another English factory. To indemnify themselves for these checks, the French marched from Madras,

plundering and destroying the neighbouring villages.

A Squadron of British ships, sent out to India, had not performed any thing of importance, and had quitted the coast in April, 1746. No assistance was sent by the Company, and their affairs on that coast seemed verging to ruin. There wanted nothing but to detach the nabob from their interest, and this the French in part effected. They induced him to conclude a peace, on condition of receiving 20,000*l.* as an indemnification for his losses; but he at the same time stipulated, that the French should not molest the English at Fort St. David.

Dupleix, however, broke through his stipulation, and prepared to attack the British fort at St. David. This breach of treaty, and the return of the British Squadron with a reinforcement from Europe, turned the face of affairs. The nabob, justly offended, proposed to attack the French. The English found a firm and steady friend in his son Mahomed Ali, who declared, that as the French had broke the treaty, he would chastise them. The presidency, fully sensible of the sincerity of Mahomed Ali, returned thanks in the most expressive terms.

During the remainder of the year 1747, war between the two companies was suspended; but admiral Boscawen arriving from England, July 1748, immediately laid siege to Pondicherry; but by various untoward accidents he was obliged to raise it. The treaty of Aix la Chapelle being signed in April, and intelligence of that event arriving in India, terminated the war between the two companies.

In February, 1749, Shaw-Ji being expelled from the government of Tanjore by his illegitimate brother, Pretaupa Sing, applied to the president and council at Fort St. David to assist him, offering to cede the fort and territory of Devi-Cotah, and pay the expences of the war.

war. The presidency apparently took his part; but as the possession of Devi-Cotah was their principal object, an expedition was first undertaken against it, which succeeded. The usurper soon found means to detach the presidency from his rival: he ceded Devi-Cotah to them, with a territory of about 9000 pagodas annual value, and a promise to pay the charges of the war. They had the *generosity*, it is true, to stipulate for a pension of about 400*l.* a-year for the lawful king, as they styled him, but even this they afterwards lost sight of; and had it not been for the spirited and honourable conduct of Admiral Boscawen, Shah-Ji would have been delivered up to his rival. That unfortunate man escaped, but they detained his uncle a prisoner in Fort St. David for nine years. Such was the first sample the English government in India gave to their allies, and the other princes of India, of their conduct.

Pretaupa Sing had strong reasons for courting the friendship of the English. An event happened in the Mogul empire, which had serious consequences. In 1747, Mohammed the emperor died, and the nizam or viceroy, who had reached the great age of 104, soon followed him. His eldest son, Ghazi ul Dien, was captain-general of the forces of the empire; and Nazer Jung, the second, was with his father in the Decan when he died. This afforded the latter an opportunity to seize the nizam's treasure and government, while Muzifer Jung, a grandson of the deceased, retired to the countries west of Golconda, and kept the field with an army. To him Chunder Saib, who had been taken, confined to Trichinopoly, and released by M. Dupleix engaging for his ransom, repaired with what forces he could raise. Thus forming an army of 40,000 men, they advanced towards the Carnatic, when M. Dupleix joined them with 400 Europeans, and 2000 sepoys.

With this force (July 1749) they attacked the nabob in his camp, about fifty miles from Arcot, killed him, took his eldest son, Mauphus Cawn, prisoner, and entered Arcot, where Muzifer Jung assumed the title of nizam, and appointed Chunda Saib nabob of the Carnatic. Mahomed Ali, the second son of the nabob, escaped to Trichinopoly, and saved his father's treasures. He from thence applied to the English presidency for succour, but could obtain only 120 Europeans.

The two allied princes finding their treasures exhausted, the new nabob of the Carnatic determined to make the reigning rajah of Tanjore supply him, and demanded the arrears of tribute. The Mogul, from the weak state the empire had been in, ever since the invasion of Nadir Shah, was compelled to be a spectator of this conduct. The rajah found himself obliged to agree to pay Chunda Saib 875,000*l.* as nabob, and to the French 250,000*l.* as auxiliaries.

Meantime Ahmed, son of the deceased emperor Mahomed, succeeded to the throne, and appointed Gazin ul Dien nizam of the decan. Nazir Jung having a powerful army, advanced towards Delhi, which so much alarmed the emperor, that he confirmed him in his usurpation by a formal commission; on receipt of which, he immediately marched towards the Carnatic, and being joined by Mahomed Ali, and by Major Laurence with 600 Europeans, dispersed the army of Muzifer Jung, who surrendered himself prisoner. But Nazir, after this success, devoted himself to his pleasures, and gave offence to his friends. The French, meantime, joined Chunda Saib, and surprised and defeated Mahomed Ali. Nazir Jung took the field, but a conspiracy being formed in his camp by the nabobs of Cuddapa and Canoul, who held a correspondence with M. Dupleix, his camp was surprised, himself assassinated, and Muzifer Jung released, and proclaimed

claimed nabob of the Carnatic. The infamous conspirators, when they had perpetrated this crime, had the audacity to demand a reward for it, and followed Muzifer Jung to Pondicherry, but did not find either the nabob, or Dupleix willing to satisfy them.

Muzifer's gratitude to the French was unbounded; he appointed Dupleix governor of the whole country South of the Krishna, and ceded to the French a large territory near Carical, and the city of Massulipatam and its dependencies, producing an annual revenue of 38000*l*.

When the Subah set out for his capital, a body of French troops were sent to accompany him, but when he had advanced as far as Cuddapa, the rebel nabob raised a mutiny and slew him, but were themselves destroyed in the contest. The French by their influence raised Sallabat Jung, third son of the old nizam to the subahship, and their friend Chunda Saib continued to exercise the functions of nabob of the Carnatic.

The friend of the English, Mahomed Ali, was at Trichinopoly, from whence he offered his rival to relinquish his claim to the Carnatic, on condition of being permitted to retain that place and its dependencies; but even this offer, although the court of Delhi espoused his cause, was rejected. The supineness of the English presidency hitherto had been surprising, but this refusal roused them to a sense of their own danger, and in January 1751, being informed that the French and their allies had taken the field to besiege Trichinopoly, they detached a body of troops thither.

In July the place was invested, and on this occasion a warrior appeared in the field, who has since risen to an astonishing degree of celebrity. Captain (afterwards Lord) Clive was sent to make a division on the side of Arcot, which place he surprised on the first of Septem-

ber. Chunda Saib lay inactive before Trichinopoly, and the nabob Mahomed Ali, negotiated for friends to support his cause. The rajah of Mysore sent a body of troops, a body of Mahrattas had passed the mountains, and the rajah of Tanjore sent an aid of 2000 men, but these were true Indian allies, they in fact waited to join the strongest party. However, their appearance alone greatly aided the nabob's cause. Major Laurence also advanced to Trichinopoly, and Chunda Saib, alarmed at such preparations, surrendered himself to Monaji, who put him in irons, and a dispute arising about the possession of his person he was murdered.

The Mysorean general who had advanced to assist Mahomed Ali, on the death of Chunda Saib, claimed Trichinopoly as a reward promised by treaty, and having gained over the Mahrattas, took post at Seringham. Dupleix mean time forged Sunnuds from Delhi, to confirm himself in the government of the country south of the Krishna, and in this capacity first raised to, and then displaced the son of Chunda Saib from the nabobship of the Carnatic, and appointed Mortaz Ali to that place in his room. He had the address to draw over the discontented Mysorean, to his interest, but the weakness and instability of his allies, and want of resources to complete his great object, broke all his measures. The nabob and the English found their allies as little to be depended on. The rajah of Tanjore corresponded with the enemy, and the supplies of horse which he detached were directly recalled, a disappointment which obliged Major Laurence the English commander to remain inactive in his camp.

The garrison of Trichinopoly being driven to extremity for want of provisions, Major Laurence determined to attempt their relief; but to effect this, he had need of assistance from the rajah of Tanjore. This faithless prince promised of-

ten, and as often broke his promise; nor did he furnish the cavalry which was wanted, until the state of his own affairs rendered it necessary. However, a relief to the British affairs came from Europe. The English ministry made spirited remonstrances to the court of France against the conduct of M. Dupleix, and some men of war and troops were ordered to proceed to the East-

[*To be continued.*]

Indies. The French court on this recalled M. Dupleix, and appointed M. Godeheu in his room. That officer arrived at Pondicherry in August 1754, a suspension of arms took place in October; in December a treaty was concluded, and in July 1755, Mahomed Ali, by the assistance of the English, gained quiet possession of most part of the Carnatic.

DISCOVERY OF THE REMAINS OF KING EDWARD IV. IN
ST. GEORGE'S CHAPEL.

FROM THE ACCOUNT TRANSMITTED TO THE SOCIETY OF ANTIQUARIANS.

ON Friday, March 13, 1789, in making the ground to receive the new pavement in the north aisle of St. George's Chapel at Windsor, some of the stones which closed the entrance to the vault of King Edward IV. fell out, so that the vault could be entered with ease by removing some other loose stones. In the vault was a quantity of bricks, earth, &c. The bricks had originally closed the vault, as appeared from the lower part, where the original brick-work remained. The earth seemed to have been dug from the bottom, which was sloping, from near the sides and ends, and sunk the depth of the king's coffin. On clearing away the rubbish, the decayed parts of a stout wooden coffin, a skull, and some bones, were found over the king's coffin. The king's coffin was of lead, of very irregular thickness, about a quarter of an inch in the thickest places; it was much compressed, and in some parts a little decayed. The head of the coffin was ten inches from the west end of the vault, and it lay with a descent of about three inches at the feet. On opening the coffin, the entire skeleton was found. Some long brown hair lay near the skull; and some of the same colour, but shorter, was on the neck of the skeleton. There was in the bottom of the coffin a liquid, which at the feet was about three inches deep: the

feet and part of the leg-bones were immersed in it. The skeleton measured six feet three inches and a half, and the coffin seven feet, in length.

The vault must have been built at the same time with the church, as part of one of the pillars stands on the arch. The vault is nine feet long, four feet seven inches wide, and six feet six inches from the surface of the pavement of the aisle, to the bottom of the foundation of the walls. The walls are two feet six inches high to the springing of the arch; and the arch rises two feet three inches. In the summer of 1788, an effectual attempt to find the entrance of this vault was made in the choir, by which the stone on the back part was damaged.

The appearance of the liquor found in the leaden coffin was very much like that of walnut-pickle. A dark-brown colour, which was rendered very dense by a quantity of matter, principally consisting of very small particles of a woody substance, which floated in it, and which, when the liquor was left undisturbed, soon fell to the bottom of the phial.

It was inodorous and tasteless, excepting a small degree of roughness or astringency; just like water which has remained some time in a rotten woody vessel.

The quantity of liquor taken out of

of the coffin being but small, it could not be subjected to a multiplicity of accurate experiments; nevertheless, upon the result of the trials made with it, it seems that this liquor was not any kind of pickle put into the coffin, for the purpose of preserving the body, but that it was produced by the dissolution of the body itself; since sixteen parts of animal flesh yield above thirteen parts of pure aqueous fluid.

It must not be wondered that this fluid was found without any particular taste or smell, because in the long period of years which have elapsed since the putrid fermentation was accomplished, all the solid parts, which had any taste or smell, must have been decomposed and deposited; exactly as it happens with wines; which, after a long period of years, become in a great measure, if not entirely, tasteless and inodorous.

The wood of the uppermost coffin, upon a strict examination of its texture, appears to be pine, and not cedar, as some have imagined; which is farther confirmed by observing, that cedar is the produce of America, which country had not been yet discovered at that time when this coffin was made.

It appearing, upon opening Edward the IVth's vault, that another corpse had been deposited there, it became matter of curiosity to attempt ascertaining who this person might be. Speed, in his Chronicle, mentions, that Mary, Edward's fifth daughter, who died in 1482, was buried at Windsor. The first conjecture, therefore, (and it seemed well-founded) assigned the remains in the wooden coffin to this princess. But Dr. Lind, from certain marks well known to anatomists, was of opinion, that the skull was that of an aged person; whereas Mary was only fourteen years of age when she died. A more accurate inspection of Speed soon decided the enquiry in the most satisfactory manner. For it was found that, in speaking of Elizabeth Wodeville, King Edward

the IVth's widow, he expressly says, "That, being condemned in a pre-munire by Henry VII. she was confined to the monastery of Bermondsey, where not long after, she left the troubles of her life, and enjoyed a quiet portion, or burying-place, by her last husband, King Edward, at Windsor."

There is a vault near that of Edward IV. in which, probably, his daughter Mary, and his third son, George, created Duke of Bedford, who died young, lie interred; for we know, on Speed's authority, that George lieth buried at Windsor.

This vault escaped the examination of the paviours, as did also that of Henry VI. When, in the progress of their work, they had reached the arch in the south aisle, under which Henry was buried, in digging ground for the new pavement, they found the entrance into the vault, but were directed not to open it. Some gentlemen, indeed, expressed a desire to have this done, with a view to examine whether the body was still there. For Ross, of Warwick, (Hist. Reg. Angl. p. 217) speaking of Hen. VI. says, "iterum tertio creditur, a pluribus, sepeliendus;" and Stowe, in his Chronicle, tells us, "his tomb was removed from Windsor, and it was not commonly known what became of his body."

The notion, that there had been such a removal, probably had its foundation in a bull obtained from the Pope by Henry VII. (and which is printed in Rymer's *Fœdera*, vol. XIII. p. 104) to remove the body from Windsor to Westminster, to be buried with great solemnity.

But we can appeal to very authentic proofs, that the purpose of this bull was never carried into execution. Henry VII. in his last will, says, "We propose, right shortly, to translate into the same (he speaks of his chapel at Westminster) the body and reliques of our uncle of blessed memorie, King Henry VI." This was not, how-

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VIEW OF THE GREAT PAGODA AT TANJORE.

Engraved by

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ever done while he lived. We know, for certain, that, near forty years after, the body was still at Windsor; for Henry VIII. in his last will, gives directions, "that the tombes and altars of Henry VI. and also of Edward IV. be made more princely in the place they now be, and at our charge."

Under the strong conviction afforded by those facts, that the notion of the removal of Henry the VIth's body from Windsor was ill-founded, it was judged unnecessary to examine the contents of the vault. And

there was this additional reason for not venturing to lay it open; as, with all imaginable care, the depredations of the workmen employed could not, we had grounds to fear, be effectually prevented.

The particulars of this discovery were communicated to the Bishop of Carlisle by Mr. Emlyn, who superintended the works then carried on in St. George's Chapel; and the analysis of the liquor was made by Dr. Lind, physician, at Windsor, and Fellow of the Royal College of Physicians at Edinburgh.

A SHORT ACCOUNT OF THE HINDOO RELIGION.

WITH A VIEW OF THE GREAT PAGODA AT TANJORE.

THE Hindoos, or Gentoos, the inhabitants of that part of India known by the name of Indostan, profess the religion of the Bramins, which is supposed to be the same with that of the ancient Gymnosophists. In the time of Diodorus Siculus, they are said to have been divided into seven casts or tribes, but this probably is a mistake; at present, however, they are divided only into four, viz. the Bramin, the Khattr, the Bhyse, and the Soodera. To all these distinct offices are assigned, and those born in one tribe cannot, according to their laws, intermarry with those born in another. For certain offences they are subject to the loss of their cast, and hence is formed a fifth tribe, called Pariars, on the coast of Coromandel, but in the Shanscrit, or sacred language, Chandalas. These are considered as the dregs of the people, and are never employed but in the meanest services. Besides this there is a general division, which pervades the four casts indiscriminately, and which is taken from the worship of their gods, Vishnou and Sheevah; the worshippers of the former being named Vishnou-bukht, and those of the latter Sheevah bukht.

Of these four casts, the Bramins are accounted the first in every

respect. They are not, however, allowed to assume the sovereignty; religious ceremonies, and the instruction of the people, being their peculiar province. They alone are allowed to read the veda, or sacred books; the Khattries, or cast next in dignity, being only allowed to hear them read; while the other two can read only the Sasstras, or commentators. As for the despised Chandalas, they dare not so much as enter a temple, or be present at any religious ceremony.

In point of precedence, the Bramins claim a superiority even to princes; the latter being chosen out of the Khattr, or second cast. A Rajah will receive with respect the food that is prepared by a Bramin, but the latter will eat nothing that has been prepared by any member of an inferior cast. The punishment of a Bramin for any crime is much milder than that of those belonging to any other cast, and the greatest crime that can be committed, is the murder of a Bramin. No magistrate must desire the death of one of these sacred persons, or cut off one of his limbs. They must be readily admitted into the presence even of princes whenever they please. When passengers in a boat, they must be the first to enter and to go out, and

the waterman must besides carry them for nothing. Every one who meets them on the road is likewise obliged to give place to them. All priests are chosen from among this order, such as are not admitted to the sacerdotal function being employed as secretaries or accountants. These can never afterwards become priests, but they continue to be greatly respected by the other casts.

The Khatry, or second cast, are those from among whom the sovereigns are chose. The Bhyse, or Banians, who constitute the third cast, have the charge of commercial affairs; and the Soodera, or fourth class, the most numerous of all, comprehend the labourers and artisans. These last are divided into as many classes as there are followers of different arts, all the children being invariably brought up to the profession of their fathers, and it is absolutely unlawful for them ever to change it afterwards.

No Hindoo is allowed, on any account, to quit the cast in which he was born. All of them are very scrupulous with regard to their diet, but the Bramins much more so than any of the rest. The latter eat no flesh, nor shed blood. Their ordinary food is rice and other vegetables, prepared with a kind of butter, and seasoned with ginger and different spices. The food, however, which they most esteem, is milk fresh from the cow, this animal being held by them in such extravagant veneration, that it is enacted in the code of Gentoo laws, that whoever exacts labour from a hungry or thirsty bullock, or obliges him to work when fatigued, or out of season, is liable to be fined by the magistrates. The other casts, though less rigid, abstain very religiously from what is forbidden them; nor will they eat any thing prepared by a person of an inferior cast, or of a different religion. Though they may eat some kinds of flesh and fish, it is accounted a virtue to abstain from them all, and none of them are

allowed to taste intoxicating liquors of any kind. So exceedingly bigotted and superstitious are they in their absurd maxims with regard to food and drink, that some Seapoys in a British ship having expended all the water appropriated to their use, would have suffered themselves to perish for thirst rather than taste a drop of that which was used by the ship's company.

The religion of the Hindoos, by which these maxims are inculcated, is contained in certain books, named Veda, Vedams, or Beds, written in a language called the Shanscrit, which is now known only by the learned. These books are supposed to have been not the work of the supreme God himself, but of an inferior deity, named Brimha, Brama, or Brahma. The supreme God, they say, having created the world by the word of his mouth, formed a female deity, named Bawaney, who in an enthusiasm of joy and praise, brought forth three eggs. From these were produced three male deities, named Brimha, Vishnou, and Sheevah. Brimha was endowed with the power of creating the things of this world; Vishnou, with that of cherishing them; and Sheevah, with that of restraining and correcting them. Thus Brimha became the creator of man; and in this character he formed the four casts from different parts of his own body, the Bramins from his mouth, the Khatry from his arms, the Banians from his belly and thighs, and the Soodera from his feet. Hence, say they, these four different casts derive the different offices assigned to them; the Bramins to teach; the Khatry to defend and govern; the Banians to enrich by commerce and agriculture; and the Soodera to labour, serve, and obey. Brama himself endowed mankind with passions and understanding to regulate them, while Brimha, having created the inferior beings, proceeded to write the Vedams, and delivered them to be read and explained by the Bramins.

The

The religion of the Hindoos, though involved in superstition and idolatry, seems to be originally pure, inculcating the belief of an eternal and omnipotent being, their subordinate deities, Brimha, Vishnou, and Sheevah, being only representatives of the wisdom, goodness, and power, of the supreme god Brama. All created beings, they suppose, to be types of the attributes of Brama, whom they call the principle of truth, the spirit of wisdom, and the supreme being; so that it is probable all their idols were at first only designed to represent those attributes.

There are a great many sects among the Hindoos, but all of them believe in the immortality of the soul, a future state of rewards and punishments, and transmigration. Charity and hospitality are inculcated in the strongest manner, and exist among them not only in theory, but in practice. "Hospitality," say they, "is commanded to be exercised even towards an enemy, when he cometh into their house; the tree doth not withdraw its shade even from the wood-cutter. Good men extend their charity even to the vilest animals. The moon doth not withhold her light even from the Chandala." These pure doctrines, however, are intermixed with some of the vilest and most absurd superstitions; and along with the true God, they worship a number of inferior ones, who are all distinguished by different names. The Hindoos have likewise a variety of demi-gods, who are supposed to inhabit the air, the earth, and the waters, so that every village, river, town, wood, mountain, &c. has one of these tutelar deities, as was the case among the western heathens. By nature these demi-gods are subject to death; but by the use of a certain drink, named *amrut*, they are supposed to obtain immortality.

All these deities are worshipped in other countries, by going to

their temples, fasting, prayers, and the performance of ceremonies to their honour. The Hindoos pray thrice a day, morning, noon, and evening, with their faces turned towards the east. They use many ablutions, and, like the Pharisees of old, always wash before meals: running water is always preferred for this purpose to such as stagnates. Fruits, flowers, and incense, are offered in sacrifice to their idols; but for the dead they offer a kind of cake, called *peenda*; and offerings of this kind always take place on the day of the full moon. Nothing sanguinary is known at present in the worship of the Hindoos; and the only instance of bloody sacrifices among them, is that of the buffalo, offered formerly to Bawaney, the mother of the gods.

Great numbers of devotees are to be met with every where in Hindostan. Every cast is allowed to assume this way of life, except the Chandalas, who are excluded. Those held in most esteem are the Seniaesses and Jogeys. The former are allowed no other cloathing but what suffices for covering their nakedness; nor have they any worldly goods besides a pitcher and a staff: but though they are strictly enjoined to meditate on the truths contained in the sacred writings, they are expressly forbidden to argue about them. They must eat but once a day, and that very sparingly, of rice or other vegetables; they must also shew the most perfect indifference about hunger, thirst, heat, cold, or any thing relating to the world, looking forward with continual desire to the separation of the soul from the body. Should any of them fail in this extravagant self-denial, he is rendered so much more criminal by the attempt, as he neglected the duties of ordinary life for those of another, which he was not able to accomplish. The Jogeys are bound much to the same rules, and both subject themselves to the most extravagant practices,

practices. Some keep their arms constantly stretched over their heads, till they become quite withered and incapable of motion; others keep them crossed over the breast during life; while others, by keeping their hands constantly shut, have them quite pierced through by the growth of their nails. Some chain themselves to trees, or particular spots of ground, which they never quit; others resolve never to lie down, but sleep leaning against a tree. The most curious performance however, perhaps in record, is that of a Jogey, who measured the distance between Benares and Jaggernaut with the length of his body, lying down and rising alternately. Many of these enthusiasts will throw themselves in the way of the chariots of Vishnou and Sheevah, which are sometimes brought forth in procession to celebrate the feast of a temple, and drawn by several hundreds of men. Thus the wretched devotees are in an instant crushed to pieces. Others devote themselves to the flames, in order to shew their regard to some of their idols, or to appease the wrath of one whom they suppose they have offended.

A certain set of devotees are named Pandarams, and another on the coast of Coromandel are named Cary-Patra Pandarams. The former rub themselves all over with cow-dung, and run about the country, singing the praises of the god Sheevah, whom they worship. The latter go about asking charity

at doors, by striking their hands together, for they never speak. They accept of nothing but rice, and when they have got as much as will satisfy their hunger, never give themselves any trouble about more, but pass the rest of the day in the shade, in a state of such supine indolence, as scarcely to look at any object whatever. The Tadinums are another set of mendicants, who sing the incarnations of Vishnou. They have hollow brass rings round their ancles, which they fill with pebbles, so that they make a considerable noise as they walk; they beat likewise a kind of tabor.

The greatest singularity in the religion of the Hindoos is, that so far from persecuting those of a different persuasion, they absolutely refuse even to admit a proselyte. They believe all religions to be equally acceptable to the Supreme Being, and assign as a reason, that if the Author of the universe preferred one to another, it would have been impossible for any other to have prevailed than that which he approved. Every religion, therefore, they conclude to be adapted to the country where it is established, and that all in their original purity are equally good. One of their places of worship is represented in the annexed plate. It is the famous pagoda at Tanjore, on the Coromandel coast, which differs in nothing but its improved form and decorations, from the pagodas of Deogur, given in the Literary Magazine for January last.

ON THE NATURE AND ESSENTIAL QUALITIES OF POETRY, AS DISTINGUISHED FROM PROSE.

BY THOMAS BARNES, D. D.

FROM THE MEMOIRS OF THE LITERARY AND PHILOSOPHICAL SOCIETY
AT MANCHESTER.

[*Concluded from Page 124.*]

IT has been often said, as we have before remarked, that the original style, both of history and con-

versation was poetical. The friends of this hypothesis must mean no more than that in early ages, their language

language was in general, bold and florid. And we have already observed, that strong conceptions naturally clothe themselves in figurative, and modulated expressions. From strong to regular, the transition is not difficult; and the advantage would be great. Uniform metre would give more delight to the ear by rendering the music more perfect; and it would be more easily retained by the memory.

We may account for the formation of regular verse on another principle. This same animated feeling which prompted men to dance and sing, would also prompt them to express themselves with energy of tone, of stile, of sentiment. It would lead them to endeavour to adapt their language to their song. But, in order to this union, it must become measured and exact. Hence the early formation of verse, which when once adopted, would, for the reasons before mentioned, be immediately employed to convey their laws and histories to future ages. It differed but little from the common style of their orations. At least the difference was not to be compared with that which is found in the more advanced periods of society, and of language.

We have already observed, that in the early ages of mankind, when their lives were filled with toils and dangers, and when new and interesting events were continually opening upon them, their passions would correspond to their situation, and would be various, vehement, and active. Civilization and science have, as it were minced into finer portions, the feelings of the heart. By this means we enjoy a far greater number of pleasurable sensations, and upon the whole I doubt not a much larger sum of happiness. The life of an Indian consists either of glare, or of darkness. He is either transported with passion, or sunk into stupor. These larger masses have been broken by the hand of culture into smaller

pieces, which are in perpetual currency, and which maintain among us a more equal and constant enjoyment.

But from hence it will follow, that the strong poetic character may be expected to decline as taste improves. We may perhaps hope to excel in softness, delicacy, and refinement; but these are feeble graces. The mind soon tires with the perpetual chime of smooth versification, and with the unvaried flow of gentle and unimpassioned sentiment. The bursts of honest nature, the glow of animated feeling, the imagery, the enthusiasm—These are the charming properties, which will for ever exalt the poems, in which they are found, to the first order of poetic excellence. For these, no appendages of art can be deemed an adequate compensation.

A writer, whom I cannot mention without great respect, notwithstanding our difference of opinion upon some interesting subjects, seems not to have settled accurately his own idea of poetic essence. Dr. Johnson, many of whose criticisms upon the English poets indicate the strength of judgment, and some the elegance of taste, says, in his life of Milton, "Poetry is the art of uniting pleasure with truth, by calling imagination to the aid of reason." He then mentions the different sciences, of which the poet should be a master; history, morality, policy, the knowledge of the passions, physiology. "To put these materials to poetical use, is required an imagination capable of painting nature, and realizing fiction. Nor can he yet be a poet, till he has obtained the whole expansion of his language, distinguished all the delicacies of phrase, and all the colours of words, and learned to adjust all these different sounds, to all the variety of metrical modulation." In these last words, metrical modulation is supposed to be a necessary adjunct to knowledge and imagination. In another place he says, "It

is by the music of metre, that poetry has been discriminated in all languages." And yet he had just before said, "That, perhaps, of poetry, as a mental operation, metre or music is no necessary adjunct." I am unwilling to draw any other inference from these passages than this, that, such is the difficulty of settling with precision the poetic essence, even Dr. Johnson is inaccurate and inconsistent.

If, in order to avoid this charge, it be said, that a distinction is made between poetry, as a mental operation, and poetry as an actual expression of the thoughts in language, then it will follow, that a person may be a mental poet, without being a practical one; because he may possess imagination, feeling, &c. without being able to express these mental operations in a proper manner. He may have poetical ideas, but not poetical style. And, exactly in the same sense, a man might be an orator or a painter, without being able to speak in public, or to use the pencil.

I beg leave to finish the subject by a few observations on modulation of language, which have suggested themselves, in the course of the foregoing speculations.

Different languages vary exceedingly widely, in their capability of modulation; and from this cause will vary as much in the mode and character of their rhythm, or musical composition. Every good and rounded style in prose, as well as in poetry, has a metre, or music, which the ear, when at all refined by classical taste, can immediately feel and enjoy. There is in finished composition as much of melody and sweetness in the arrangement of prosaic syllables, as in the most poetical. The ear as nicely discriminates the soft, the plaintive, the bold, the nervous, the elegant, by the flow of musical expression, as in the most exact and perfect poem. From this circumstance alone, we are able at once to distinguish the

style of Addison and Sherlock, of Tillotson, and Watts, and Young. We distinguish them as easily as a connoisseur in music, who feels at once the compositions of Handel, and those of Corelli.

It is probable the ears of the ancient Romans and Grecians were more nicely tuned to discern the melody of arrangement, and of cadence than ours. Or probably we have lost that "tune," or mode of pronunciation, in which their languages were spoken, for a modern ear cannot feel that richness and harmony of numbers, which appears to have been to them so inexpressibly delightful. "Cicero tells us that he was himself a witness of its influence, as Carbo was once haranguing the people. When that orator pronounced the following sentence; '*Patris dictum sapiens temeritas filii comprobavit*,' it was astonishing, says he, to observe the general applause which followed that harmonious close. And he tells us that if the final measure had been changed, and the words placed in a different order, their whole effect would have been absolutely destroyed."

This musicalness, and flow of numerous composition, which charms the ear of every judicious reader, is certainly felt most strongly when it is read aloud with taste and expression. But when read with the eye only, without the accompaniment of the voice, there is a fainter association of the sound, the shadow of the music, as it were, connected with the words; so that we can judge as exactly of the composition as if it were audible to the ear. This power of associating sound with vision, is formed gradually by habit; for common people, who are not much accustomed to books, hardly understand any thing they read, unless it be accompanied with the voice. And some gentlemen are said to have acquired this art of mental combination so perfectly, as to read even the notes of a musical composition

Mon with considerable pleasure. The difference of modulation in languages, must give a different character and expression to their poetic compositions. The Grecian and Roman tongues were so happily constructed, that their verse easily distinguished itself by its arrangement, and therefore needed no secondary or artificial aid. It has been thought that our English tongue is not equally happy; and that therefore, rhyme is in general necessary to make the discrimination perfect, and to give that chime or music to the ear, which the succession of long and short syllables alone could not effect. The fact adduced in support of this observation by Dr. Johnson* is certainly true; "that very few poems in blank verse have long maintained a character among us: Thomson, and above all, Milton, are great exceptions, but their style is singular. They formed themselves upon no model, and are originals which we may admire, but ought not to attempt to copy."

This remark, though, perhaps, in some degree just, is, however, degrading. And if the tag of rhyme be in general necessary to our English poetry, it will be an additional argument in favour of that hypothesis, which supposes metre to be the grand criterion of poetic diction.

Yet methinks the Doctor is too severe, when he says, "The variety of pauses so much boasted of by the lovers of blank verse, changes the measures of an English Poet into the periods of a declaimer." To me there appears a very essential difference between the pauses of verse, and those of mere declamation. The poetry of Milton has been celebrated by the best judges, as inimitably beautiful and harmonious, from the amazing variety, and judicious changes of the pause. These are so admirably disposed, that the ear hardly ever tires. There is none of that perpetual sameness, and recurrence of sound which in common blank verse is so insufferably disgusting. Surely, the verse of Milton is not, "verse only to the eye." I cannot therefore, subscribe to Dr. Johnson's sentiment, "that all the power of Milton's poetry consists in the sublimity of his sentiment, or the peculiar (he elsewhere calls it 'perverse and pedantic') arrangement of his style." His sentiments are indeed lofty and noble; but his metre also is inexpressibly rich, mellow, and harmonious. Which ever hypothesis therefore we adopt, as to the constituent character of poetry, that of Milton will have every praise,—of sentiment,—of imagery,—of modulation,

ACCOUNT OF ALEXANDER'S EXPEDITION INTO INDIA.

FROM DR. ROBERTSON'S DISQUISITIONS.

[*Concluded from Page 119.*]

IF an untimely death had not put a period to the reign of the Macedonian hero, India, we have reason to think would have been more fully explored by the ancients, and the European dominion would have been established there two thousand years sooner. When Alex-

ander invaded India, he had something more in view than a transient incursion. It was his object to annex that extensive and opulent country to his empire, and though the refractory spirit of his army obliged him, at that time, to suspend the prosecution of his plan, he was far

from

* Life of Milton.

from relinquishing it. To exhibit a general view of the measures which he adopted for this purpose, and to point out their propriety and probable success, is not foreign from the subject of this disquisition, and will convey a more just idea than is usually entertained of the original genius, and extent of political wisdom which distinguished this illustrious man. When Alexander became master of the Persian empire, he early perceived that with all the power of his hereditary dominions, reinforced by the troops which the ascendancy he had acquired over the various states of Greece might enable him to raise there, he could not hope to retain in subjection territories so extensive and populous; that to render his authority secure and permanent, it must be established in the affection of the nations which he had subdued, and maintained by their arms; and that in order to acquire this advantage, all distinction between the victors and vanquished must be abolished; and his European and Asiatic subjects must be incorporated, and become one people, by obeying the same laws, and by adopting the same manners, institutions, and discipline. Liberal as this plan of policy was, and well adapted to accomplish what he had in view, nothing could be more repugnant to the ideas and prejudices of his countrymen. The Greeks had such an high opinion of the pre-eminence to which they were raised by civilization and science, that they seem hardly to have acknowledged the rest of mankind to be of the same species with themselves. To every other people they gave the degrading appellation of barbarians; and in consequence of their own boasted superiority, they asserted a right of dominion over them, in the same manner as the soul has over the body, and men have over irrational animals. Extravagant as this pretension may now appear, it found admission, to the disgrace of ancient philosophers,

into all the schools. Aristotle, full of this opinion, in support of which he employs arguments more subtle than solid, advised Alexander to govern the Greeks like subjects, and the barbarians as slaves; to consider the former as companions, the latter as creatures of an inferior nature. But the sentiments of the pupil were more enlarged than those of his master; and his experience in governing men, taught the monarch what the speculative science of the philosopher did not discover. Soon after the victory at Arbela, Alexander himself, and, by his persuasion, many of his officers, assumed the Persian dress, and conformed to several of their customs. At the same time he encouraged the Persian nobles to imitate the manners of the Macedonians, to learn the Greek language, and to acquire a relish for the beauties of the elegant writers in that tongue, which were then universally studied and admired. In order to render the union more complete, he resolved to marry one of the daughters of Darius, and chuse wives for a hundred of his principal officers in the most illustrious Persian families. Their nuptials were celebrated with great pomp and festivity, and with high exultation of the conquered people. In imitation of them, above 10,000 Macedonians of inferior rank married Persian women, to each of whom Alexander gave nuptial presents, as a testimony of his approbation of their conduct. But assiduously as Alexander laboured to unite his European and Asiatic subjects, by the most indissoluble ties, he did not trust entirely to the success of that measure for the security of his new conquests. In every province which he subdued, he made choice of proper stations, where he built and fortified cities, in which he placed garrisons, composed partly of such of the natives as conformed to the Grecian manners and discipline, and partly of such of his European subjects, as

were

were worn out with the fatigues of service; and wished for repose, and a permanent establishment. These cities were numerous, and served not only as a chain of posts to keep open the communication between the different provinces of his dominions, but as places of strength to over-awe and curb the conquered people. Thirty thousand of his new subjects, who had been disciplined in these cities, and armed after the European fashion, appeared before Alexander in Susa, and were formed by him into that compact solid body of infantry, known by the name of the Phalanx, which constituted the strength of a Macedonian army. But in order to secure entire authority over this new corps, as well as to render it more effective, he appointed that every officer in it entrusted with command, either superior or subaltern, should be European. As the ingenuity of mankind naturally has recourse in similar situations to the same expedients, the European powers, who now in their Indian territories employ numerous bodies of the natives in their service, have, in forming the establishment of these troops, adopted the same maxims; and, probably without knowing it, have modelled their battalions of Sepoys upon the same principles as Alexander did his Phalanx of Persians. The farther Alexander pushed his conquests from the banks of the Euphrates, which may be considered as the centre of his dominions, he found it necessary to build and to fortify a greater number of cities. Several of these to the east and south of the Caspian Sea are mentioned by ancient authors; and in India itself, he founded two cities on the banks of the Hydaspes, and a third on the Acesines, both navigable rivers; which, after uniting their streams, fall into the Indus. From the choice of such situations, it is obvious that he intended, by means of these cities, to keep open a communication with India, not only by land, but

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by sea. It was chiefly with a view to the latter of these objects (as I have already observed) that he examined the navigation of the Indus with so much attention. With the same view, on his return to Susa, he, in person, surveyed the course of the Euphrates and Tigris, and gave directions to remove the cataracts, or dams, with which the ancient monarchs of Persia, induced by a peculiar precept of their religion, which enjoined them to guard with the utmost care against defiling any of the elements, had constructed near the mouths of these rivers, in order to shut out their subjects from any access to the ocean. By opening the navigation in this manner, he proposed, that the valuable commodities of India should be conveyed from the Persian Gulf into the interior parts of his Asiatic dominions, while by the Arabian Gulf they should be carried to Alexandria, and distributed to the rest of the world. Grand and extensive as these schemes were, the precautions employed, and the arrangements made for carrying them into execution, were so various, and so proper, that Alexander had good reason to entertain sanguine hopes of their proving successful. At the time when the mutinous spirit of his soldiers obliged him to relinquish his operations in India, he was not thirty years of age complete. At this enterprising period of life, a prince, of a spirit so active, persevering, and indefatigable, must have soon found means to resume a favourite measure, on which he had been long intent. If he had invaded India a second time, he would not, as formerly, have been obliged to force his way through hostile and unexplored regions, opposed at every step by nations and tribes of barbarians, whose names had never reached Greece. All Asia, from the shores of the Ionian sea, to the banks of the Hyphasis, would then have been subject to his dominions; and through that immense stretch of

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country

country he had established such a chain of cities, or fortified stations, that his armies might have continued their march with safety, and have found a regular succession of magazines provided for their subsistence. Nor would it have been difficult for him to bring into the field forces sufficient to have achieved the conquest of a country so populous and extensive as India. Having armed and disciplined his subjects in the east like Europeans, they would have been ambitious to imitate and to equal their instructors; and Alexander might have drawn recruits, not from his scanty domains in Macedonia and Greece, but from the vast regions of Asia, which, in every age, has covered the earth, and astonished mankind with its numerous armies.

When Alexander, at the head of such a formidable power, had reached the confines of India, he might have entered it under circumstances very different from those in his first expedition. He had secured a firm footing there; partly by means of the garrisons which he left in the three cities which he had built and fortified, and partly by his alliance with Taxiles and Porus. These two Indian princes, won by Alexander's humanity and beneficence, which, as they were virtues seldom displayed in the ancient mode of carrying on war, excited of course an higher degree of admiration and gratitude, had continued steady in their attachment to the Macedonians. Reinforced by their troops, and guided by their information as well as by the experience which he had acquired in his former campaigns, Alexander must have made rapid progress in a country, where every

invader, from his time to the present age, has proved successful.

But this, and all his other splendid schemes, were terminated at once by his untimely death. In consequence of that, however, events took place, which illustrate and confirm the justness of the preceding speculations and conjectures, by evidence the most striking and satisfactory. When that empire, which the superior genius of Alexander had kept united and in subjection, no longer felt his superintending controul, it broke into pieces, and its various provinces were seized by his principal officers, and parcelled out among them. From ambition, emulation, and personal animosity, they soon turned their arms against one another; and as several of the leaders were equally eminent for political abilities, and for military skill, the contest was maintained long, and carried on with frequent vicissitudes of fortune. Amidst the various convulsions and revolutions which these occasioned, it was found that the measures of Alexander for the preservation of his conquests had been concerted with such sagacity, that upon the final restoration of tranquillity, the Macedonian dominion continued to be established in every part of Asia, and not one province had shaken off the yoke. Even India, the most remote of Alexander's conquests, quietly submitted to Pytho, the son of Agenor, and afterwards to Seleucus, who successively obtained dominion over that part of Asia. Porus and Taxiles, notwithstanding the death of their benefactor, neither declined submission to the authority of the Macedonians, nor made any attempt to recover independence.

ESSAY ON THE ELOQUENCE AND CHARACTER OF DEMOSTHENES.

TRANSLATED FROM THE FRENCH OF M. D'ARGENSON.

I Read the harangues of Demosthenes with all possible pleasure, and his life with pain. I saw in him

a man of the greatest abilities, and the finest and most lively eloquence; but I perceived that the qualities of

his heart did not answer to those of his understanding. The first time he mounted the rostrum, it was to plead against his guardians; he did not succeed, because he accumulated too many arguments one upon the other; overcharged his pleading with oratorical figures, and had a bad delivery. For my part, I think his cause was not a good one: a young man like Demosthenes, ought to have found his judges disposed to hearken to him, when he complained, that advantage had been taken of his weakness to deprive him of his property. It appears that, far from being disheartened by this bad success, Demosthenes took infinite pains to become more able and seducing. Sometime after, not having yet obtained a good delivery, he composed for others; and in a cause wherein the Areopagites were greatly embarrassed, because the pleading on both sides were of equal force, it was discovered, that Demosthenes had drawn up both the one and the other: he was thus an advocate for and against. What opinion can we have of the heart of such an orator! At length he found himself capable of opposing every thing which Phocion proposed, who wanted neither wit nor eloquence, and whose opinions were more just and of greater advantage to the Athenians. Demosthenes had talents still greater than those of Phocion; he got the better of him, and his successes were the cause of the loss of his country. Ought he not to reproach himself with such a triumph? When Demosthenes wanted argument and reason, it frequently happened, that he got rid of his embarrassment by pleasantry. This kind of resource would appear less extraordinary and difficult to the French to make use of, than to other nations.

His advice was to go to war, although the Athenians were not in a situation to do it; it was however resolved upon. Obligated like others to join the army, he was the first who shrunk from his duty and ran

away. He had harangued like a bad citizen, and he fought like a cowardly soldier. Nevertheless the Athenians recalled him to the rostrum, they wished to hear again this divine orator. Frivolous people! who admired nothing but the choice of words and turn of phrases, without giving themselves the least trouble about the object of the discourse. It was, however, the welfare of the republic which was in question. Philip being dead, Demosthenes maintained, that nothing was to be feared from the young Alexander; that he was only a foolish boy, (according to the expression of M. de Tournell.) The wits of Athens smiled, and gave their applause: it appeared by what followed, how far this judgment of Alexander was founded on truth. The King of Macedon destroyed Thebes, and forgave Athens, on account only of the arts,—of letters and philosophy; but he required that the orators who had insulted him should be given up. Demosthenes was the most culpable; he was greatly afraid, and did what he could to save himself the trouble of the journey: he invented, and declaimed wonderfully, on the fable of the shepherds, whom the wolves prayed to give up their dogs. Demosthenes was by no means a man precious to his republic; yet he managed so as to prevail upon his countrymen to pay a considerable sum, rather than abandon him to the resentment of the King of Macedonia. Alexander took the money from the Athenians, left them their orator, and made a very good bargain.

The conqueror having taken Sardes from the King of Persia, found proofs that Demosthenes was petitioned by the enemies of his country,—in a word, a traitor. He made this known to the Athenians, who only laughed at it: in fact, it did not hinder Demosthenes from being the best speaker in Greece; and the Athenians pardoned every thing in favour of wit and abilities.

He was one day to plead against a certain Harpalus, whom the Athenians wished to banish from their city, and who fully deserved it: the culprit gave an elegant gold cup to the orator. The next day, Demosthenes declared that he had a cold, and could not plead: I believe it, said Phocion, thou hast got in thy throat the cup of Harpalus. This repartee was thought an excellent one; but it was all that passed upon the subject.

When we read Demosthenes, we are so delighted, that we do not think of weighing his reasons: but, on reading history their weakness is seen, in putting ourselves in the place of the Athenians. Phocion, on the contrary, spoke rationally, and always to the purpose. Hyperides said to Phocion, when wilt thou then think of going to war? "When those in years, answered the sage Athenian, shall know how to command, and the young how to obey: when the rich shall be disposed to contribute their property, and the poor their arms. When orators shall no longer display their wit and talents at the expence of the republic!?" These are sublime sentiments, and which present at once, the evils and their remedies.

Demosthenes, on the contrary, began his harangues, by saying, "Athenians, the Oracle of Delphi, has declared, that there was one man in Athens, who was of a different opinion from all the others;

"are you desirous to know this man?—I am he." This is certainly a fine rhetorical figure; but afterwards, Demosthenes was obliged to use great subtilty, to prove that he was right, in being of an opinion different from that of all his fellow citizens.—How could the Athenians have been so far imposed upon, as to seize that which was false, and never that which was true? It is certain, that Demosthenes deceived them.

I like Cicero much better; every thing in his pleadings breathes sentiment, equity, and a justness of mind; his logic is clear, and at the same time pressing. It seems by his manner, as if one honest man was defending another; and nothing proves to us that Cicero strove to deceive the Romans, nor that he supported a bad cause.

The Roman orator had great personal defects; he was weak in council and in government, and gave way to times and circumstances; but he was not strenuous for the bad party, and if he had not the courage to save his country from falling, he did not lead it to the brink of the precipice. He was vain, and believed that he had saved Rome, by discovering the conspiracy of Catiline: but if he boasted too much of a trifling service, he had nothing to reproach himself with. Something should be granted in favour of humanity, and several weaknesses ought to be excused on its account.

REMARKS ON THE SAVAGES OF NORTH-AMERICA,

BY DR. FRANKLIN.

SAVAGES we call them, because their manners differ from ours, which we think the perfection of civility; they think the same of theirs.

Perhaps if we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any

rules of politeness; nor any so polite as not to have some remains of rudeness.

The Indian men, when young, are hunters and warriors; when old, counsellors; for all their government is by the counsel or advice of the sages; there is no force, there are no prisons, no officers to com-

pel obedience, or inflict punishment. Hence they generally study oratory; the best speaker having the most influence. The Indian women till the ground, dress the food, nurse and bring up the children, and preserve and hand down to posterity the memory of public transactions. These employments of men and women are accounted natural and honourable. Having few artificial wants, they have abundance of leisure for improvement by conversation. Our laborious manner of life compared with theirs, they esteem slavish and base; and the learning on which we value ourselves, they regard as frivolous and useless. An instance of this occurred at the treaty of Lancaster in Pennsylvania, anno 1744, between the government of Virginia and the Six Nations. After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech, that there was at Williamsburg a college with a fund, for educating Indian youth; and that if the chiefs of the Six Nations would send down half a dozen of their sons to that college, the government would take care that they should be well provided for, and instructed in all the learning of the white people. It is one of the Indian rules of politeness not to answer a public proposition the same day that it is made; they think it would be treating it as a light matter; and that they shew it respect by taking time to consider it, as of a matter important. They therefore deferred their answer till the day following; when their speaker began, by expressing their deep sense of the kindness of the Virginia government, in making them that offer; "for we know," says he, "that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you who are wise

must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it: several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counsellors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it: and to shew our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them."

Having frequent occasions to hold public councils, they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children in the hindmost. The business of the women is to take exact notice of what passes, imprint it in their memories, for they have no writing, and communicate it to their children. They are the records of the council, and they preserve tradition of the stipulations in treaties a hundred years back; which, when we compare with our writings, we always find exact. He that would speak, rises. The rest observe a profound silence. When he has finished, and sits down, they leave him five or six minutes to recollect, that if he has omitted any thing he intended to say, or has any thing to add, he may rise again, and deliver it. To interrupt another, even in common conversation, is reckoned highly

highly indecent. How different this is from the conduct of a polite British House of Commons, where scarce a day passes without some confusion, that makes the Speaker hoarse in calling to order; and how different from the mode of conversation in many polite companies of Europe, where, if you do not deliver your sentence with great rapidity, you are cut off in the middle of it by the impatient loquacity of those you converse with, and never suffered to finish it!

The politeness of these savages in conversation, is, indeed, carried to excess; since it does not permit them to contradict or deny the truth of what is asserted in their presence. By this means they indeed avoid disputes; but then it becomes difficult to know their minds, or what impression you make upon them. The missionaries who have attempted to convert them to Christianity, all complain of this as one of the great difficulties of their mission. The Indians hear with patience the truths of the gospel explained to them, and give their usual tokens of assent and approbation: you would think they were convinced. No such matter. It is mere civility.

A Swedish minister having assembled the chiefs of the Sasquehannah Indians, made a sermon to them, acquainting them with the principal historical facts on which our religion is founded; such as the fall of our first parents by eating an apple; the coming of Christ to repair the mischief; his miracles and suffering, &c.—When he had finished, an Indian orator stood up to thank him. “What you have told us,” says he “is all very good. It is indeed bad to eat apples. It is better to make them all into cyder. We are much obliged by your kindness in coming so far, to tell us those things which you have heard from your mothers. In return, I will tell you some of those we have heard from ours.

“In the beginning, our fathers

had only the flesh of animals to subsist on; and if their hunting was unsuccessful, they were starving. Two of our young hunters having killed a deer, made a fire in the woods to broil some parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds, and seat herself on that hill which you see yonder among the Blue Mountains. They said to each other, it is a spirit that perhaps has finelt our broiling venison, and wishes to eat of it: let us offer some to her. They presented her with the tongue: she was pleased with the taste of it, and said, your kindness shall be rewarded. Come to this place after thirteen moons, and you shall find something that will be of great benefit in nourishing you and your children to the latest generations. They did so, and to their surprise, found plants they had never seen before; but which, from that ancient time, have been constantly cultivated among us, to our great advantage. Where her right hand had touched the ground, they found maize; where her left hand had touched it, they found kidney-beans; and where her backside had sat on it, they found tobacco.” The good missionary, disgusted with this idle tale, said “What I delivered to you were sacred truths; but what you tell me is mere fable, fiction, and falsehood.” The Indian, offended, replied, “My brother, it seems your friends have not done you justice in your education; they have not well instructed you in the rules of common civility. You saw that we, who understand and practise those rules, believed all your stories, why do you refuse to believe ours?”

When any of them come into our towns, our people are apt to crowd round them, gaze upon them, and incommode them where they desire to be private; this they esteem great rudeness, and the effect of the want of instruction in the rules of civility and

and good manners. "We have," say they, "as much curiosity as you, and when you come into our towns, we wish for opportunities of looking at you; but for this purpose we hide ourselves behind bushes where you are to pass, and never intrude ourselves into your company."

Their manner of entering one another's villages has likewise its rules. It is reckoned uncivil in travelling strangers to enter a village abruptly, without giving notice of their approach. Therefore, as soon as they arrive within hearing, they stop and hollow, remaining there till invited to enter. Two old men usually come out to them, and lead them in. There is in every village a vacant dwelling, called the stranger's house. Here they are placed, while the old men go round from hut to hut, acquainting the inhabitants that strangers are arrived, who are probably hungry and weary; and every one sends them what he can spare of victuals, and skins to repose on. When the strangers are refreshed, pipes and tobacco are brought; and then, but not before, conversation begins, with enquiries who they are, whither bound, what news, &c. and it usually ends with offers of service; if the strangers have occasion of guides, or any necessaries for continuing their journey; and nothing is exacted for the entertainment.

The same hospitality, esteemed among them as a principal virtue, is practised by private persons; of which *Conrad Weiser*, our interpreter, gave me the following instance. He had been naturalized among the Six Nations, and spoke well the Mohock language. In going through the Indian country, to carry a message from our governor to the council at *Onondaga*, he called at the habitation of *Canassatego*, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was

well refreshed, and had lit his pipe, *Canassatego* began to converse with him: asked how he had fared the many years since they had seen each other, whence he then came, what occasioned the journey, &c. *Conrad* answered all his questions; and when the discourse began to flag, the Indian, to continue it, said, "*Conrad*, you have lived long among the white people, and know something of their customs; I have been sometimes at Albany, and have observed, that once in seven days they shut up their shops, and assemble all in the great house; tell me, what is it for? What do they do there?" "They meet there," says *Conrad*, "to hear and learn good things." "I do not doubt," says the Indian, "that they tell you so; they have told me the same: but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins, and buy blankets, knives, powder, rum, &c. You know I used generally to deal with *Hans Hanfon*; but I was a little inclined this time to try some other merchants. However, I called first upon *Hans*, and asked him what he would give for beaver. He said he could not give more than four shillings a pound: but, says he, I cannot talk on business now; this is the day when we meet together to learn good things, and I am going to the meeting. So I thought to myself, since I cannot do any business to-day, I may as well go to the meeting too, and I went with him. There stood up a man in black, and began to talk to the people very angrily. I did not understand what he said; but perceiving that he looked much at me, and at *Hanfon*, I imagined he was angry at seeing me there; so I went out, sat down near the house, struck fire, and lit my pipe, waiting till the meeting should break up. I thought too, that the man had mentioned something of beaver, and I suspected it might be the subject of their meeting.

ing. So when they came out, I accosted my merchant. "Well, Hans," says I, "I hope you have agreed to give more than four shillings a pound." "No," says he, "I cannot give so much. I cannot give more than three shillings and sixpence." I then spoke to several other dealers, but they all sung the same song, three and sixpence, three and sixpence. This made it clear to me that my suspicion was right; and that whatever they pretended of meeting to learn *good things*, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn *good things*, they would certainly have learned some before this time. But they are still ignorant. You know our practice. If a white man in travelling through our coun-

try, enters one of our cabins, we all treat him as I treat you; we dry him if he is wet, we warm him if he is cold, and give him meat and drink, that he may allay his thirst and hunger; and we spread soft furs for him to rest and sleep on: we demand nothing in return.* But if I go into a white man's house at Albany, and ask for victuals and drink, they say, Where is your money; and if I have none, they say, Get out, you Indian dog. You see they have not yet learned those little *good things*, that we need no meetings to be instructed in, because our mothers taught them to us when we were children; and therefore it is impossible their meetings should be, as they say, for any such purpose, or have any such effect; they are only to contrive *the cheating of Indians in the price of beaver.*"

HUMOUROUS ANECDOTES OF A COUNTRY CURATE.

THE Rev. Mr. Patten had been chaplain to a man of war, and had contracted a kind of marine roughness from his voyages; he was of an athletic make, and had a considerable share of wit and humour, not restrained by any strict ideas of professional propriety. He was, during many years, curate of Whitstable, at a very small stipend, and used every Sunday to travel in a butcher's cart, to do duty at another church. Whitstable lying close to the sea, is very aguish, so that had he been dismissed, it would have been very difficult for the Archbishop of Canterbury, to whom the living belonged, to have provided another curate at the same low rate: this he well knew, and presuming upon it, was a great plague

to every new primate. He kept a mistress publicly, and had that esteem for punch, that when his sermons were too long, some one shewing him a lemon, might at any time cause him to bring his discourse to an abrupt conclusion, that he might be at liberty to adjourn to the public house.

When Dr. Wake was Archbishop, some tale-bearer informed his Grace that Mr. Patten had given a marriage-certificate, which he had signed by the title of Bishop of Whitstable. At the next visitation, the Archbishop sternly asked Mr. Patten whether the report was true? To which Patten replied, "I shall answer your Grace's question by another.—Are you fool enough to take notice of it, if it be true?"

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* It is remarkable, that in all ages and countries, hospitality has been allowed as the virtue of those, whom the civilized were pleased to call Barbarians; the Greek celebrated the Scythians for it. The Saracens possessed it eminently; and it is to this day the reigning virtue of the wild Arabs. St. Paul too, in the relation of his voyage and shipwreck, on the island of Melita, says, "The barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold."

REVIEW OF NEW PUBLICATIONS.

FOREIGN.

RAPORT SUR L' INSTRUCTION
PUBLIQUE, &c. or, *A Report re-
specting public Education, made in
the Name of the Committee of Con-
stitution to the National Assembly, 1791.*
By M. Talleyrand Perigord, late
Bishop of Autun. 4to. Paris, 1791.

EDUCATION is certainly one of the most essential points to be attended to in the business of legislation, yet no one is so much neglected. It is a notorious fact, that the same man, by different species of education, may either be made an excellent subject, or one of the most obnoxious members of society. In this valuable report, M. Talleyrand points out the defects which are apparent in the present system of education, and thinks that the alteration in the constitution of France, requires a change in the method of educating youth. And as the law now emanates from the people, it is necessary that the people should receive an education to enable them to direct the law, and such as will not be inconsistent with the constitution under which they live. And, in short, that a plan of general education should be established.

Man, being an uninformed being, when he first comes into the world, stands in need of instruction; means and opportunities for instruction should therefore be provided. Man, it is true, gains instruction from all surrounding objects; but these elements of information must be collected, combined, and digested, in such a manner, as that every one may gain such a portion of education as is necessary for him. Therefore it may be laid down as principles. 1. That education should be afforded to all. 2. That all should contribute to supply them. 3. It ought to be uni-

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versal. 4. It should extend to both sexes. 5. It should continue to every period of life.

Mankind should be taught to know the constitution of the society to which he belongs, that he may be able to defend, to improve, to comprehend the principles, and practise the duties of morality, on which all society depends, and which constitute its general happiness. To attain this instruction, all the faculties of man must be exercised.

M. Talleyrand observes, that in modern education the cultivation of the body is neglected, and the choice of amusements is left to the pupil. He thinks that youth should be induced to follow a certain portion of labour, as it begets bodily strength, and aids address and activity; besides which it produces industry, which continually multiplies enjoyments. The exercises which the ancients cultivated, but which we neglect, have a great influence on society, and should be regarded as a great object of education.

But the chief part of education certainly respects the cultivation of the intellectual faculties, and may be divided into three parts, as it relates to imagination, memory, and reason.

There should, our author thinks, be established an elementary education, open to all; that a very considerable part of a nation should receive a higher degree of instruction, and each person be trained in such a way as would afford him instruction as to his particular destination in life; and that a few should be instructed in such a manner, as to qualify them for those professions from which society will derive the greatest advantages. The first of these, our author thinks, in France, should be found in the canton or smallest division of the kingdom;

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the second, in the district; and the third, in the departments: and hence the system of education will, in a great measure, correspond with the system of government. But besides these, our author would have a general national institution, or college, fixed to the capital, where it might be enriched by the talents of all, and would afford opportunities for a continual increase of knowledge.

With respect to the method of defraying the expence of education, our author judiciously observes, that as there is a portion of education necessary to all, that these be defrayed by the society at large. That education which is not necessary to all, and is yet useful to society, that part of it should be defrayed by the society, and part by the individual; and that such education as is likely to benefit society greatly, should be borne by it. Thus it appears as our author's opinion, that the lower classes of society should be educated at the public expence, the middling class at the joint expence of the public and individuals, and the higher degree of education be assisted by the public.

M. Talleyrand next proceeds to explain the intended organization of his different schools or seminaries. In the higher class, he advises they should teach the elements of the national language, the first rules of arithmetic, the knowledge of mensuration, the elements of religion and the principles of morality, and the principles of the constitution, with such other knowledge as will improve the physical and moral faculties. But the pupil should be early taught that labour is the great principle of every thing. When these principles are grounded, then to proceed to the higher parts of learning.

Our author's regulations are so multifarious, that we cannot follow him through them all, but the work is highly worthy the perusal of every enlightened man.

LES RUINES, &c. or, *The Ruins; or, Reflections on the Revolutions of Empire.* By M. Volney, Deputy of the National Assembly, 1789. Paris, 1791.

This work is from the pen of the author of the much celebrated Travels into Syria and Egypt. Some allusions to the work now before us may be found in the preface, and at the end of the Travels. Mr. Volney has had the honour to sit as one of the constituting National Assembly of France, the avocations of which office necessarily obliged him to suspend his literary labour, which he has now resumed.

In this performance, after an invocation to the Ruins of ancient splendor, and after introducing himself to his reader as a traveller through part of the Ottoman empire, he proceeds to trace the causes of the dissolution of states, and of those disputes which have diffused misery throughout the world.

Our author tells us, that while travelling, he entered the cities and studied the manners of the inhabitants, the conduct of those who ruled, and the state of those who laboured; and he found only rapine and barrenness, tyranny and distress. A country abandoned, towns deserted, and palaces in ruins.

Journeying to the once celebrated Palmyra, he could not help drawing a contrast between the former flourishing situation of this country, and its present poverty and wretchedness. While contemplating this object, he represents himself as accosted by a phantom, who reproaches mankind for accusing the goodness of Providence for evils which spring from their own misconduct.

"Where," he asks, "is that fatal fatality, which, without law or rule, sports with the destiny of mortals? In what consists those heavenly antithemas, or where is the divine malediction which perpetuates the wretchedness of these deserted countries?"

tries? Have the laws of nature changed, or is it the God of nature who has caused these ruins? Is it his hand that has overturned these walls, that has sapped the foundations of these temples, and has mutilated these columns? or is it the hand of man? Was it the arm of God that carried fire and sword into the city, that murdered the inhabitants, and that destroyed the harvests and the plantations? or was it the hand of man? When famine succeeded to devastation, was it the vengeance of God that produced it, or the senseless fury of man? No. The cause of man's misery is not to be sought in the heavens; it is nearer to him; it is on earth. It is not hidden in the breast of the Deity; it resides in man himself, and its seat is in his own heart.

"What are those murmurs, that infidel nations have enjoyed the benefits of heaven and earth? If infidels observe the laws of heaven and earth, if they regulate their judicious labours according to the order of the seasons, and the course of nature, should God destroy the government of the world to defeat their prudence? What is the nature of that infidelity which, by its wisdom, has founded empires, has defended them by its courage, and has strengthened them by its justice; which has raised powerful cities, and has dug out deep harbours; which has drained pestilential marshes, has covered the sea with vessels, and the earth with inhabitants; and, similar to the creative mind, has spread vigour and life over the world?"

After this the phantom takes our traveller into the air, and by supernatural assistance shews him, at one

view, the principal countries of the old continents; informs him of the condition of man, and of the faculties the Deity had endowed him with. Possessed of the faculty of thinking, man becomes sensible of pleasure or pain, and is by them impelled to love and preserve his life; these form the primary laws imposed by nature. From a deviation or excess in these laws, arose the necessity of government; the stability of which arises from its greater or less conformity to those laws.

Our phantom next views the general causes of the revolutions of states. One man being stronger than another, first introduced the slavery of one individual to another. The master of a family next introduced despotism into his family; from thence it would pass into the government. This spirit of invasion would often torment the state. At other times abuses of agents, appointed by the people, would plunge the state sometimes into the horrors of democracy, and sometimes of aristocracy. That impostors would abuse the credulity of their fellow subjects, impose on them under the name of theocracy, till tired of those evils, the people have recourse to a monarchy. Here they soon find they have changed for the worse, and in hopes of getting a better master, have recourse to a civic war; and thus from the same cause were the people ever the sport of designing people. Having taken an extensive view of this subject, the phantom proceeds to inquire if the conduct of mankind is amending, and determines in the affirmative.

BRITISH PUBLICATIONS.

RIGHTS OF MAN, Part the Second, combining Principle and Practice. By Tho. Paine. 8vo. London, 1792.

WE some time since (in our Magazines for April and May) gave an account of the first

part of this work, and we now proceed to lay before our readers an analysis of the second part. When we contemplate these two productions, we are compelled to approve and almost to admire them. In-

deed we shall not hesitate to declare our opinion, that in future ages, however party or prejudice may now prevail, the name of Paine will stand as high in the political, as Bacon does in the philosophical world.

This piece is dedicated to Mr. de la Fayette. In a preface he tells us, that it was his intention to have extended his last work to a greater length, but was fearful of making it too bulky; he wished also to know the manner in which his first part was received: and as Mr. Burke promised to renew the subject, he held himself in reserve for him. Mr. Burke, he says, in his *Appeal from the new to the old Whigs*, speaking of the rights of man, says, he shall not attempt to refute him; to which Mr. Paine answers, he knows he would if he could. After some few strictures on Mr. Burke's tenets, Mr. Paine gives his opinion respecting existing laws.

If a law be bad, it is one thing to oppose the practice of it, but it is quite a different thing to expose its errors, to reason on its defects, and to shew cause why it should be repealed, or why another ought to be substituted in its place. I have always held it an opinion (making it also my practice) that it is better to obey a bad law, making use at the same time of every argument to shew its errors and procure its repeal, than forcibly to violate it; because the precedent of breaking a bad law might weaken the force, and lead to a discretionary violation, of those which are good.

Yet he says the defects of every government ought to be open to discussion, and on this principle he will meet Mr. Burke when he will.

The Introduction begins—

What Archimedes said of the mechanical powers, may be applied to Reason and Liberty: "Had we," said he, "a place to stand upon, we might raise the world."

The revolution of America presented in politics what was only theory in mechanics. So deeply rooted were all the governments of the old world, and so effectually had the tyranny and the antiquity of habit established itself over the mind, that no beginning could be made in Asia, Africa, or Europe, to reform the political condition of man. Freedom had been hunted round the

globe; reason was considered as rebellion, and the slavery of fear had made men afraid to think.

But such is the irresistible nature of truth, that all it asks, and all it wants, is the liberty of appearing. The sun needs no inscription to distinguish him from darkness; and no sooner did the American governments display themselves to the world, than despotism felt a shock, and man began to contemplate redress.

The independence of America, considered merely as a separation from England, would have been a matter but of little importance, had it not been accompanied by a revolution in the principles and practice of governments. She made a stand, not for herself only, but for the world, and looked beyond the advantages herself could receive. Even the Hessian, though hired to fight against her, may live to bless his defeat.

America he says was the only spot where the principles of universal reformation could begin. Speaking of the government of the old world, he says,

If, from the more wretched parts of the old world, we look at those which are in an advanced stage of improvement, we still find the greedy hand of government thrusting itself into every corner and crevice of industry, and grasping the spoil of the multitude. Invention is continually exercised, to furnish new pretences for revenue and taxation. It watches prosperity as its prey, and permits none to escape without a tribute.

In such a situation, and with the examples already existing, revolutions are to be looked for. They are become subjects of universal conversation, and may be considered as the *Order of the day*.

If systems of government can be introduced, less expensive, and more productive of general happiness, than those which have existed, all attempts to oppose their progress will in the end be fruitless. Reason, like time, will make its own way, and prejudice will fall in a combat with interest. If universal peace, civilization, and commerce, are ever to be the happy lot of man, it cannot be accomplished but by a revolution in the system of governments. All the monarchical governments are military. War is their trade, plunder and revenue their objects. While such governments continue, peace has not the absolute security of a day. What is the history of all monarchical governments, but a disgusting picture of human wretchedness, and the accidental respite of a few years respite? Wearied with war, and tired with human butchery, they sat down to rest, and called it peace. This certainly is not the condition

that Heaven intended for man; and if this be monarchy, well might monarchy be reckoned among the sins of the Jews.

Having thus introduced his subject, he proceeds to his full chapter *Of Society and Civilization*. He observes with great justice, that most part of what is called order among mankind, is not the effect of government, but has its origin on the principles of society, and the natural constitution of man.

It existed (says he) prior to government, and would exist if the formality of government was abolished. The mutual dependance and reciprocal interest which man has upon man, and all the parts of a civilized community upon each other, create that great chain of connection which holds it together. The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation, prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns, and forms their law; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost every thing which is ascribed to government.

This position he puts in the strongest point of view; we lament that the limits of our work will not permit us to make such copious extracts as we could wish. We must however, be large in what we borrow from this chapter.

But as fact is superior to reasoning, the instance of America presents itself to confirm these observations.—If there is a country in the world, where concord, according to common calculation, would be least expected, it is America. Made up, as it is, of people from different nations, accustomed to different forms and habits of government, speaking different languages, and more different in their modes of worship, it would appear that the union of such a people was impracticable; but by the simple operation of constructing government on the principles of society and the rights of man, every difficulty retires, and all the parts are brought into cordial union. There, the poor are not oppressed, the rich are not privileged. Industry is not mortified by the splendid extravagance of a court rioting at its expence. Their taxes are few, because their government is just; and as there is nothing to render them wretched, there is nothing to engender riots and tumults.

A metaphysical man, like Mr. Burke, would have tortured his invention to discover how such a people could be governed. He would have supposed that some must be managed by fraud, others by force, and all by some contrivance; that genius must be hired to impose upon ignorance, and show and parade to fascinate the vulgar. Lost in the abundance of his researches, he would have resolved and re-resolved, and finally overlooked the plain and easy road that lay directly before him.

One of the great advantages of the American revolution has been, that it led to a discovery of the principles, and laid open the imposition of governments. All the revolutions till then had been worked within the atmosphere of a court, and never on the great floor of a nation. The parties were always of the class of courtiers; and whatever was their rage for reformation, they carefully preserved the fraud of the profession.

In all cases they took care to represent government as a thing made up of mysteries, which only themselves understood; and they hid from the understanding of the nation, the only thing that was beneficial to know, namely, That government is nothing more than a national association acting on the principles of society.

In his second chapter he exhibits in strong colours the origin of the present old governments, but in this part nothing is shewn but what was before well known. In the third chapter the old and new systems are contrasted.

Government, (says he) on the old system, is an assumption of power, for the aggrandisement of itself; on the new, a delegation of power, for the common benefit of society. The former supports itself by keeping up a system of war; the latter promotes a system of peace, as the true means of enriching a nation. The one encourages national prejudices; the other promotes universal society, as the means of universal commerce. The one measures its prosperity, by the quantity of revenue it extorts; the other proves its excellence, by the small quantity of taxes it requires.

He next attacks the principle of hereditary succession to the throne; we shall here let him speak for himself.

We have heard the Rights of Man called a levelling system; but the only system to which the word levelling is truly applicable, is the hereditary monarchical system. It is a system of mental levelling. It indiscriminately

discriminately admits every species of character to the same authority. Vice and virtue, ignorance and wisdom, in short, every quality, good or bad, is put on the same level. Kings succeed each other, not as rationals, but as animals. It signifies not what their mental or moral characters are. Can we then be surprised at the abject state of the human mind in monarchical countries, when the government itself is formed on such an abject levelling system? It has no fixed character. To day it is one thing; to-morrow it is something else. It changes with the temper of every succeeding individual, and is subject to all the varieties of each. It is government through the medium of passions and accidents. It appears under all the various characters of childhood, decrepitude, dotage, a thing at nurse, in leading-strings, or in crutches. It reverses the wholesome order of nature. It occasionally puts children over men, and the conceits of non-age over wisdom and experience. In short, we cannot conceive a more ridiculous figure of government, than hereditary succession, in all its cases, presents.

Hereditary succession is a burlesque upon monarchy. It puts it in the most ridiculous light, by presenting it as an office which any child or idiot may fill. It requires some talents to be a common mechanic; but, to be a king, requires only the animal figure of a man—a sort of breathing automaton. This sort of superstition may last a few years more, but it cannot long resist the awakened reason and interest of man.

His definition of a republic deserves particular notice, especially at this time.

What is called a republic, is not any particular form of government. It is wholly characteristic of the purport, matter, or object for which government ought to be instituted, and on which it is to be employed. *Res-publica*, the public affairs, or the public good; or, literally translated, the public thing. It is a word of a good original, referring to what ought to be the character and business of government; and in this sense it is naturally opposed to the word *Monarchy*, which has a base original signification. It means arbitrary power in an individual person; in the exercise of which, himself, and not the *res-publica*, is the object.

Every government that does not act on the principle of a Republic, or in other words, that does not make the *res-publica* its whole and sole object, is not a good government. Republican government is no other than government established and conducted for the interest of the public, as well individually as collectively. It is not necessarily

connected with any particular form, but it most naturally associates with the representative form; as being best calculated to secure the end for which a nation is at the expence of supporting it.

The fourth chapter treats of constitutions, and in this he shews in a clear and specific manner how the *Constitutions* of the American estates were separately formed, and how the Federal constitution arose; he then proceeds to scrutinize the English constitution, wherein he reprobates, and we think with justice, the doctrine of precedents, and examines which is best, a government by one house, or by two; and the impropriety of calling in a foreigner to the crown. He concludes by combating the idea that governments should not be unchangeable, and ends the chapter with these words.

Government ought to be as much open to improvement as any thing which appertains to man, instead of which it has been monopolized from age to age, by the most ignorant and vicious of the human race. Need we any other proof of their wretched management, than the excess of debts and taxes with which every nation groans, and the quarrels into which they have precipitated the world?

Just emerging from such a barbarous condition, it is too soon to determine to what extent of improvement government may yet be carried. For what we can foresee, all Europe may form but one great republic, and man be free of the whole.

His last chapter, which is long, proposes several ways and means for improving the condition of Europe, which may in time be put into practice, but at present, as we see little prospect of that happening, we shall not enter into a discussion of them.

We shall not give our opinion on Mr. Paine's principles, but think ourselves obliged to make one remark, that if what he advances is solid, a reform in the European government is necessary, and it is the duty of every man calmly to deliberate on the subject, and become a master of it, that he may not be imposed on by factious persons on the one hand, or by designing knaves,

knaves, who have only their own interest in view, on the other.

THE PHILOSOPHY OF ANCIENT GREECE INVESTIGATED, IN ITS ORIGIN AND PROGRESS, TO THE ERAS OF ITS GREATEST CELEBRITY, IN THE IONIAN, ITALIC, AND ATHENIAN SCHOOLS; With Remarks on the delineated Systems of their Founders; and some Accounts of their Lives and Characters, and those of their most eminent Disciples. By Walter Anderson, D. D. 4to. Edinburgh, 1791.

In one of our numbers of our last volume we inserted a review of Dr. Enfield's History of Philosophy, we have here a history of philosophy much on the same plan, but confined to the Grecian sect; and as one author has taken in a more general view, the other has been more diffuse in that part, to which he has confined himself. Mr. Stanley, as we before observed, has written professedly on this subject: our author professes to take a more extensive view, and to give a place to remarks on the reasonings employed by the most eminent Grecian philosophers, in support of their physical, theological, and moral systems.

This work, like Mr. Enfield's, is divided into parts and sections. Part I. Sect. I. treats of philosophy. Sect. II. Of the appearance and characters of the seven sages of Greece—Of the rise of the Ionic school of philosophy; and the physical tenets held by the successors in it. Part II. Sect. I. Of Pythagoras—his travels into Egypt and other foreign countries—his institution of the Italic school of philosophy—and the peculiar discipline taught in it. Sect. II. Preliminary reasoning of the Pythagoreans—Their argument for the incorporeal nature being the original principle in the universe—and why they philosophised by numbers—Views of theories in theology and morals. Part III. Sect. I. Of the foundation of

the Eleatic school—and of the sect called Acataleptics—and of the philosophy of Heraclitus and Empedocles. Sect. II. Of the atomical philosophy—and the physical theories of Leucippus and Democritus. Sect. III. Of the Sophists—and of their associates of the Eleatic, or Eristic sect. Part IV. Sect. I. Of Socrates—his character and accomplishments as a philosopher—his manner of reasoning—Sketches of his philosophy and moral doctrines. Sect. II. Socrates's appearances in public affairs—The offences taken against him—His judicial accusation and trial—The capital sentence pronounced upon him, and the circumstances of his death. Sect. III. Of the Megaric school—Of sophisms—Of the philosophy of Aristippus, and the Cyrenaic school—Of the Cynic sect. Part V. Sect. I. Of Plato—His institution of the academy—the character he supported—the fame of his school, and his successors in it. Sect. II. Of the division of philosophy by Plato—Of the dialectic and metaphysical parts—Sketches of the reasoning in both—Of ideas, and the participation of them—Arguments for the immortality of the human soul—Conceptions of Deity and Providence—Vanity of physics without reference of natural acts to ends. Sect. III. Introduction to Plato's physical philosophy—Reprobation of a fortuitous cosmogony, or by combinations of the natural elements—Soul, and not body, the principle of motion—Theory of motion, as diversified in the sublunary and celestial regions—The world generated, and not eternal—Its origin and constitution, according to the traditional theory of Timaeus Locrius. Sect. IV. Openings of moral sentiments in man—his mixed constitution how adjusted—Pleasure not the same with eligible good—Prudence an essential constituent of virtue—Assimilation to the Deity the end of human action—Immortality in a species of

it, exemplified in all the productions of nature—The contemplative philosopher—Principles and views of political governments. Part VI. Sect. I. Of Aristotle—His institution of the Lycaum, and the fame of his school—The stile of his writings; and the fate that for some time befel his works—His principal successors in the Lycaum. Sect. II. Of Aristotle's division of the parts of philosophy—His dialectic, or logic—Its extent, as an instrument of science, considered—His ontology, or metaphysics. Sect. III. Of corporeal principles—Of nature as a cause—Of the first mover—Argument for the eternity of motion, by a mover and a moveable—Of incorporeal substance—Energies of soul—Faculties of the human—Its perceptions, and general ideas—Whether percipient of substantial or intelligible forms in external nature. Sect. IV. Ethics not properly denominated a science—Three states of human life—Virtue the only true efficient good of the mind—Perfect felicity a speculative idea—Virtue perfected by acts and habit—Whether placed in mediocrity—Definition of the felicity competent to man—Estimate of Aristotle's moral scheme. Part VII. Sect. I. Of Arcefilas, and the middle academy—Of Pyrrho, and the scepticism of the Pyrrhonists—Of Carneades, the founder of the new academy, and the difference of his scepticism from that of Arcefilas—Two other academies, called the fourth and fifth. Part VIII. Sect. I. Of Epicurus's education, and manner of life—His institution of a sect—The offence he gave to other philosophers—Fame of his school—The unanimity and celebrity of the successors in it. Sect. II. Introduction to Epicurus's dialectic—His canonic, or short rules of logic—Examples of his argumentation—Estimate of his reduced form of the dialectic. Sect. III. Heads, or summary of what is comprehended in the science of physics—Illusive argumentation

about the all or whole of things—Variations of Epicurus's atomical theory from that of Democritus—Imitations of his stamina of bodies adopted by modern corporealists—Physical analysis of the human soul—The Epicurean divinities—Apologies for his theology by modern authors—State of their arguments in his defence—The question about the origin of natural and moral evil treated by them. Sect. IV. Introduction to the ethics of Epicurus—The affection which constitutes the supreme felicity of human nature—This principle qualified; and the sense in which it is to be taken explained—Rectified opinions the result of philosophy—The doctrine of man's free will asserted—The Pleasure and utility of the moral virtues the only source of their eligibility, and the ground of the obligation of justice, and other civil ties—Remarks upon the reasoning in support of the general principle of moral conduct held forth by Epicurus, and the espousers of his doctrine. Part IX. Sect. I. The porch, or stoical school, instituted by Zeno—His character and manners: and the fame of his school—His successors in it of eminent reputation. Sect. II. Zeno's division of philosophy—The dialectical part—Human perceptions, and associations of ideas—Stoical doctrine of fate and necessity—Opinions of ancient philosophers upon the subject—Chrysippus's argumentation—Reasonings of ancient and modern authors on liberty and necessity—General principles of physics and theology, according to the theories of the Stoics. Sect. III. Nature's first recommendations to man—How best supported—Virtue the proper instrument of action in human life, and the efficient of its end—Eligible for its own sake—Equally productive of what is agreeable and profitable—The real good of man placed in his own power—The cure of the passions not an apathy—The stoical wife man's perfection

perfection—Objections to their scheme of morals—Qualifications of these objections—The general conclusion.

Having given this general view of the contents, we shall now proceed to a more particular analysis of some of the various parts.

Philosophy, (he says) in a general and loose acceptance of the word, may be said to be coeval with any considerable exertions of the faculties of reason and judgment among mankind. In this conception of it, the most superficial observations upon natural objects, or the simplest reflections upon actions and events, may be regarded as the first buds of science in the human mind. But if, by that term we understand such a measure of rational study and investigation, as may be productive of scientific knowledge, either in things natural, moral, or divine, the birth of philosophy cannot be reckoned to coincide with the rude ages of the world, or the earliest periods of political society. To mature human reason itself, a certain extent of experiences, and a reiteration of them, are necessary; and this foundation of real knowledge cannot well be laid but by the settled intercourse of men, and their holding conversation together, for confirming the truth of their experiences, and the enlargement of them. Philosophy, therefore, taken in a proper sense, may be concluded to have had its origin in the more social and civilized conditions of mankind; and, in judging of the pretensions of nations to acquaintance with the common arts of life, or any of the speculative sciences, in priority of time to others, it may be presumed, in general, that the claim of those amongst them ought to be preferred, whose political establishments had precedence, and whose governments were so fixed, as to afford room and encouragement to inventions and discoveries, either useful to the community, or entertaining to the minds of men, when they enjoyed from it protection and tranquillity.

Having taken a view of the rise of philosophy in Greece; of the seven wise men, and their doctrines, in which he is very diffuse, he proceeds to Pythagoras, of whom he says,

The first and most conspicuous feature of Pythagoras's school was, that in it he imitated what he saw in the foreign colleges of the learned, where the studies of religion and philosophy were enjoined; and the veil of sanctity, common to the one, was extended to the other. Although he could

not in Greece appropriate them to one class of men, yet he did his utmost to make a selection of proper participants in these sublime studies. The opinion that the minds of men being various, like their bodily constitutions, the same discipline ought not to be dispensed to them all, had early obtained credit in the world. It was so much adopted by Pythagoras, that he admitted none into his school without a previous observation and trial of the temper and disposition of their minds. "We do not," said he, "make an Apollo of every block of marble, nor a Mercury of every piece of wood." The *purgation*, as it was called, of a disciple, equalled the austerity of the strictest religious initiation. The silence enjoined to the disciple, for five years, was of itself a severe probation.

The communication of knowledge to his elevates, in three several ways, by *plain speaking*, by *concealing*, and by *signifying*, was a further proof how much he adhered to the manner of instruction he had learned abroad. The first of these needs no explication. The other two were the hieroglyphic and symbolic styles, both highly esteemed in Egypt. In conformity to one of them, he taught, for instance, that the *unite* in number denoted *Deity*, or the one original generator of all things; and that *two* expressed the indefinite nature of matter, or the whole complexity of visible objects. The *quaternion*, or number *four*, was also considered as competing with the *unite*, in indicating the stability and power of the first cause. In this manner, the ideas of theology were concealed under numerical denominations. The *symbol* was likewise used to signify them; but, more generally, to convey moral or political maxims. It consisted of a short sentence, and sometimes of only a word or two, which, according to its literary sense, was either vulgar or frivolous; but in another acceptance, which was latent, it required and merited attention and study, on account of its important meaning. Thus, it was symbolically said, "Sit not up the fire with a sword," which has the obvious meaning, not to use an instrument unfit for the work to be done; but when reflected upon or explained, in communicated a precept, more proper and instructive, not to inflame anger, or instigate passion, where it was already excited, "Sit not down upon the bushel." The measure of corn of that denomination was not made for a seat; nor had it the convenience of one, and yet it might be so used by the indolent and careless. Vulgarly taken, it might be supposed only to prohibit that practice; but its interpretation conveyed a more refined sense, that men ought not to suspend their thoughts of action and industry, on account of their having gained the present day's provision, but be always ready for the labour, which

the next would require of them. "If a temple of the gods should lie in the way of your journey," and you were even to pass near its gates, "yet enter it not," was rather a religious precept that needed a comment, than a symbol in its proper form. It guarded against rash intrusion into sacred places, and against offering an unpremeditated worship to the gods, and pretending to do that occasionally, which ought ever to be performed as a principal act. The symbol, beside being sometimes reduced to a single word, was also expressed by letters or figures, which the instructed Pythagorean could easily explain. It appears to have been a device, which even civilized nations had fallen upon, for signifying to others their desires and intentions, on important occasions, by some sensible representations of them, when letters and writing were little known. The symbolic signs were considered as forming a language more emphatic than that of words, and calculated to make a more forcible and lasting impression upon those to whom they were addressed.

Of the Sophists, our author writes,

In tracing the progress of science, we have already touched upon the origin of a set of men, to whom the name of *Sophists* came to be particularly applied. The original term for the wise man, or sage, was undoubtedly, in the language of the Greeks, *sophos*; but the derivative of it, *sophistes*, was early adopted as synonymous to it. Hence Herodotus calls the seven wise men, indifferently, by both these names. The poets, also, as they were denominated *Sophists* by other authors, often bestowed that epithet upon one another, as may be seen in various examples. It appears, indeed, that the appellation was given to every eminent artist. It came, at length, to be more particularly fixed upon those, who, neither ranking properly with the philosophers, poets, or other known artists, professed excellence in rhetoric, or declamation; a faculty much admired, and, in time, converted to vast influence in the Grecian republics. The talent of those Sophists consisted not solely in their oratory, or ready elocution, but extended to a supposed ability of sustaining, plausibly, any thesis proposed by them, either on philosophical or political subjects. Their whole study, therefore, was directed to the invention of turgid expression in set discourse, or subtleties in disputation, and to protract argument, without view or aim at any conclusion. As their reputation increased, their assurance and vanity grew; so that their pretensions to universal knowledge and penetration, may be said to have been hardly equalled by those of the most renowned oracles.

It is not possible in the narrow compass of a review, to trace our author through the extensive field he has taken, and can only add to the specimen we have given, that he has shewn great learning and industry, and has enlivened a subject rather dull by a pleasing style and manner.

AN HISTORICAL SKETCH OF THE
FRENCH REVOLUTION, from its
Commencement to the Year 1792.
London, 1792. Debrett.

Our author tells us, that he had long wished to see a concise historical statement of the principal facts attending the French Revolution. We have also been in anxious expectation to see the same, and are sorry to declare that the appearance of our author's historical sketch, as he is pleased to call it, has by no means gratified our wishes; and it is evident, that instead of any thing like history, this work is merely the effort of party.

The writer sets off with telling us, that he has determined to keep himself in profound concealment, and that in principle he espoules the greater part of Mr. Burke's sentiments; he might also have said, that he has embraced his manner of writing, for, like Mr. Burke, he falsifies every fact that can tend to disseminate his own principles, or impeach those of his opponents.

After some few strictures on Mr. Burke, and the late Dr. Price, he proceeds to shew from what sources he has drawn his information, and to detail from them all that is known of the ancient constitution of France. This we might suppose, was with a view to proceed to the causes which co-operated to bring out the revolution. No such thing, our author's design is to draw a contrast between the two constitutions, as it is now the fashion to call them, of France and England. In doing this, he takes an opportunity to shew, that the mode of representation at present

sent adopted in France, is not new, and makes the following extract of the old mode from the *Essais Historiques*, to prove it.

"This is the manner in which the elections of deputies are, generally speaking, carried on in France, for there are in some places trifling variations which it would be tedious to relate.

"At the end of high mass or of vespers the *Procureur Fabricien*, (N. B. the French names of officers must be retained, for we have no precise equivalent) assembles in the church all the inhabitants of the parish, and the king's letter of convocation is read to them.

"The assembly elects one or two deputies, and they draw up the *Cahier*, or memorial of grievances. Every peasant, every individual in the assembly has a right to mention whatever he dislikes, and whatever he wishes to see reformed, and the memorial of each parish is compiled from all these separate observations.

"The deputy chosen by the parish goes on the appointed day to the court of the judge, to whose jurisdiction his parish belongs. He has a right to be attended by the notary and *Procureur Fiscal* of his parish, in order that these men, less ignorant than himself, may, if it be necessary, speak in his name, and support the rights of his constituents; they may be called the deputies assessors, and cannot give their votes. This deputy finds at the court of his judge or *Bailli*, all the other deputies of the parishes who belong to the same jurisdiction; he also finds all the ecclesiastics and all the gentlemen who inhabit within the limits of the same jurisdiction.

"The *Bailli* reads to them all, the king's letter of convocation. The ecclesiastics claim their right to form a separate chamber to proceed to the election of their deputy, and draw up their memorial: the gentlemen make the same demand, and the *Bailli* grants it. From this moment the three orders are divided into three different chambers. The *Bailli* assists at the election of the ecclesiastics, his lieutenant at that of the gentlemen, another judge at that of the commons.

"The deputies of all these parishes elect a new deputy, who may be considered as the general representative of all the parishes of that particular jurisdiction. From these separate *Cahiers* or memorials of these parishes is formed a general memorial for the whole of the jurisdiction. So here is for one jurisdiction, three deputies, and three memorials, that is to say, one for each order.

"The three deputies carry separately the memorial of their respective orders to the Great Bailliage to which their respective jurisdiction belongs. At the great Bailliage

they meet the three deputies of each of its subordinate jurisdictions. There all these deputies united perform the same operation which had been performed in those inferior Bailliages. A messenger comes from the bishop, inviting the ecclesiastics to repair to the episcopal palace, there to elect their deputy, and draw up their memorial. The nobles also form a separate chamber.

"All these deputies of the little Bailliages choose each a deputy in their respective order, and compile afresh all the memorials (which were already extracted from the memorials of the parishes) to form one general memorial for the great Bailliage.

"Finally, the three deputies of the great Bailliage, one ecclesiastic, one gentleman, one commoner, appear in the States General, and carry thither the three memorials of their respective orders, as they were compiled at the great Bailliage.

"Thus it is plain that the deputies who meet in the States General, are only the representatives of the deputies of the lesser jurisdictions, who were themselves only the representatives of the deputies of parishes."

Our author now loses sight of every thing historical for a great number of pages, to engage in disquisitions on Mr. Burke's exploded rhapsody; and then begins his detail.

In 1777, the king of France entered into an alliance with the revolted states of America, and the expences of the ensuing war, joined to the debts of the king's brothers, which his majesty was weak enough to pay, exhausted the public treasury. To remedy this, Calonne was called into administration, of whom our author says he was

"A man who dilapidated his own patrimony—a man inconsiderate by character, immoral upon principle; who, grown old amidst amorous and courtly intrigues, loaded alike with debts and with infamy, came to devour the finances instead of administering to them."

On the meeting of the notables in 1787, Calonne disclosed the fatal truth, that the expences of the state surpassed its revenues by near 100 millions of livres, and that there was no money to pay even the interest of the loans. Before any thing was determined, Calonne was dismissed, and the Archbishop of

Toulouſe appointed in his room. He, ſays our author, propoſed taxes ſimilar to Calonne, but the notables excuſed themſelves from paſſing them, *becauſe they were not the representatives of the people*. This our author calls *art* in them, but omits to obſerve that this was the firſt and ſimple confeſſion of the people's right to tax themſelves. He admits, however, that the commons had juſt cauſe of complaint againſt the nobility, and ſeems to blame them for ſhewing a diſpoſition to redreſs their grievances by force, although we believe it is not in the power of our author to ſhew a ſingle inſtance in hiſtory, when the ariſtocracy of any country redreſſed grievances, except by force, or acting under a dread of force.

After diſcuſſing the ſubſequent proceedings, which have been full as well told in the newspapers, the author proceeds to M. Calonne's propoſal of uniting the nobles and clergy into one aſſembly, like the upper houſe in England, and leaving the third eſtate by itſelf as a houſe of commons, and the excellence of this plan he ſtrongly maintains; but the commons of France were too wiſe to be drawn into ſuch a ſyſtem; they knew that the powers of ariſtocracy are equally uſurpations on the power of the king, or the privileges of the people. In this part of his work he gives the characters of many of the French leaders, and among them, the late M. Mirabeau comes in for a plentiful ſhare of abuſe.

The firſt act of violence we are told was committed on the 27th of April, and here our author takes uncommon pains to lay the blame on the popular party. Under theſe ſad auſpices, ſays he, the States General opened. The firſt act was the *verification* of the powers of the deputies. This term, our author juſtly obſerves, is not well underſtood in England, and therefore gives the following clear deſcription of it.

As our Parliaments, even in the moſt arbitrary times, were always conſidered as the neceſſary ſupports of government, it is probable that the kings of England thought it worth their while to get into their own hands what may be called the original title-deeds of the parliament. The ſheriffs and mayors ſend their writs of return to the crown-office, and from that time the parliament, even before it meets, is conſidered as a legal aſſembly, and every member whoſe name is inſerted in theſe writs of return, takes his ſeat with no farther ceremony than being ſworn in. If a petition is lodged againſt him, he muſt answer that petition; but if none is lodged, the return of the writ into the crown-office is proof ſufficient that he is the legal representative of the people. It was far otherwiſe in France. It ſhould ſeem as if the very contempt in which the ancient French kings held the ſtates-general, had operated towards their ſuſtaining the meetings of thoſe ſtates to aſſume, in point of internal regulations, a more republican form than our parliaments. Writs of return go in France by the name of *pouvoirs* or powers, but I ſhall preſerve the Engliſh word to render the narration more intelligible. Every member returned, either by the clergy, nobles, or commons, was the depoſitary of his own writ till the meeting of the aſſembly, when he laid it in ceremonious form upon the table of his own chamber; and commiſſaries were appointed to examine the authenticity of all theſe writs. This examination uſually took up ſeveral days, and till it was ended, the ſtates-general were not a legal aſſembly.

The queſtion of forming one or more chambers is next diſcuſſed, and in this as in every other ſtep, the commons, according to our author's opinion, acted wrong; however the reſult, happily for France, and we hope for mankind, was right, for they totally deſtroyed ariſtocracy. Before they had brought the other eſtates to coaleſce, the commons declared themſelves a *National Aſſembly*, and decreed the neceſſary payment of all exiſting taxes. This decree, although the only one they could poſſibly adopt, gives our author great offence.

It is a ſingular circumſtance attending all the authors who have written on the French Revolution, that they either expreſsly or tacitly deſtroy their own arguments. Our author is ſingularly happy in this.

He

He says,

"It is upon this occasion (the nobility and clergy coalescing with the commons) that Lally Tollendal traces that plan of a constitution which I have previously described, and which seems the best that could have been worked up from such heterogeneous materials as the French possessed." Now could any writer, after thus describing the situation of the French, blame them for getting totally clear of such heterogeneous materials, and building up a new constitution founded on reason.

It were in vain for us to follow this author through all his misrepresentations and frivolous cavils; we shall therefore dismiss him without further comment; and acquaint our readers that our only reason for being thus copious, was to guard them against the artful poison he means to convey; and as most of the publications against the revolution in France are supposed to come from the pens of ministerial writers, it is but justice to declare, that we are fully convinced that this springs from an opposition press. We are happy to find that a History of the Revolution, composed by a respectable protestant clergyman, a member of the late assembly, will soon make its appearance.

A VOYAGE TO THE SOUTH SEA,
undertaken by Command of his Majesty, for the Purpose of conveying the Bread-Fruit Tree to the West-Indies, in his Majesty's Ship the *Bounty*, commanded by Lieutenant Bligh; including an Account of the Mutiny on Board the said Ship, &c. Published by Permission of the Lords Commissioners of the Admiralty. London, 4to. 1791.

A narrative of the mutiny on board the *Bounty*, and the miraculous preservation of her crew, was published soon after Capt. Bligh's return, and from which, in our Ma-

gazine for 1790, we gave a copious extract. In an advertisement to the present publication we are told, that it was Capt. Bligh's intention to have published the former part of the voyage separate, but for various reasons he had altered his intention; and for the accommodation of those who have purchased the former narrative, a part of this voyage will be delivered to them.

The object of the voyage was to convey plants of the bread-fruit tree from the islands of the South Seas to the West-India settlements, for which purpose a ship was purchased and fitted according to a plan of Sir Joseph Banks's. This vessel was named the *Bounty*, and the command of her was given to Lieutenant William Bligh; her burthen, about 215 tons. The between decks of the ship was allotted to the preservation of the plants, having skylights and skuttles for air. The Captain's cabin was on one side of the ladder, and the Master's on the other; in the latter the key of the arms was always kept. The crew consisted of forty-four officers and seamen, and ten skilful men. The course proposed was to be round Cape Horn to the Society's Islands; and thus equipped, on the 28th of October, 1787, Mr. Bligh sailed from St. Helen's, but was forced back, and did not finally depart until the 23d of December.

The instructions from the Admiralty are inserted at large: by them Mr. Bligh was directed to proceed to the Society's Islands, and there take on board as many of the bread-fruit trees and plants as might be thought necessary; and from thence proceed thro' Endeavour's Straights, which separate New Holland from New Guinea, to Prince's Island, in the straits of Sunda, and there to replace such bread-fruit trees as may have died, with mangoshiens, durions, jacks, nancas, and other fruits of that quarter, and also the rice plant, which grows on dry land. From hence he was to proceed to the West-

West-Indies, and deposit one half of the trees, &c. in his Majesty's garden at St. Vincent's, for the benefit of the windward islands, and proceed with the rest to Jamaica; and there leave them, except a small sample of each, which were to be brought to England for his Majesty's garden at Kew. The season being too far advanced to proceed round Cape Horn, Capt. Bligh afterwards received permission to proceed to Otaheite, round the Cape of Good Hope.

We have next an account of this celebrated fruit, as described in Dampier, vol. 1. p. 296, in Anson's voyage, and in Hawkesworth. The Bounty touched first at Teneriffe, and took in wine and refreshments. Capt. Bligh has inserted some useful nautical remarks respecting this island, and mentions a recent establishment, called the Hospicio, for the employment of the poor, which renders a great number of persons useful to society, which, from the poverty of the place, have been hitherto a burthen to it. Circumstances appearing favourable to the Captain, he proceeded for Cape Horn, and attempted to pass it, amidst a continuance of storms and bad weather; but after thirty days struggling with adverse wind, and constantly losing ground, he determined to bear away.

In his run to the Cape of Good Hope, the Captain endeavoured to make the island of Tristan de Cunha, but could not find it, and reached False Bay, at the Cape of Good Hope, on the 24th of May. Here it became necessary, from the severe weather they had met with, to caulk and repair the ship.

At the Cape, Capt. Bligh endeavoured to gain information respecting our unhappy countrymen and women on board the Grolieren East Indiaman. Colonel Gordon, who commanded the Dutch troops, told him, that he had heard from a Caffre that a white woman was still alive

in that country; he employed the Caffre to carry her a letter, but the man never returned. He also learned, that reports had spread of some white men and women being still alive among the Caffres.

July the 1st he sailed, and on the 28th made the island of St. Paul; and the 20th of August anchored in Adventure Bay, in Van Dieman's Land. Mr. Nelson, the botanist, saw a tree here, which was thirty-three feet and a half in girth, and its height proportionable. Here he planted some fruit-trees, which had been taken on board at the Cape of Good Hope. Many of the natives were seen; among them the man, who is mentioned in Captain Cook's last voyage for his humour and deformity, whom Capt. Bligh recognized. The inhabitants of this place are naked, and enjoy very few of the comforts of life.

Leaving this place, on the 19th of September they discovered several rocky islands in lat. $47^{\circ} 44'$ south, long. $179^{\circ} 7'$ east. On the 2d of October they observed a number of small blubbers about the ship, and in the night-time observed those luminous spots, caused by small blubbers, upon the sea, which emits a light like the blaze of a candle. Having passed the island of Maitea without landing, on the 26th they reached Otaheite. The natives directly came on board in vast numbers: many enquiries were made by them after Sir Joseph Banks, and of Capt. Cook, but of whose death they had heard by an English ship that had put in there. They also informed Mr. Bligh that Omai and the two New Zealand boys were dead. Mutual civilities passed between the English and natives; and it was found that the island had received benefit from the former visits of the English, as Capt. Bligh saw some shaddocks, pumpkins, and young goats. Capt. Cook's picture, which he had given to Omai, was shewn to the English. Omai

the celebrated chief, visited on board, but he had changed his name to Tinah.

Capt. Bligh fixed on a spot eligible for a garden, in which he planted melons, cucumbers, and salad feed; and when the natives came to understand his intention, they seemed highly pleased. The breed of English hogs seemed now much more prized by the natives than their own.

Capt. Bligh made an excursion with Tinah to visit the principal chief of the island; and during this trip he was informed, that the cattle left by Capt. Cook had been either killed in an incursion of the people of Eimeo, or carried off by them. These enemies of the Otaheiteans had destroyed all their fine houses, and most of their large canoes.

On paying the visit to the chief, or *Earie Rahie*, as he is called, every body was uncovered, and he was brought out on men's shoulders; he appeared about six years old.

The continuance at Otaheite was in general a mutual exchange of good offices; and Capt. Bligh procured such a supply of plants as he wanted. Soon after he sailed the mutiny broke out, of which, and the subsequent transactions, we have already given an account. We shall therefore only mention some particular circumstances of the voyage.

In the course of conversation with the chief, Capt. Bligh mentioned that we had ships which carried 100 guns; on which the chief wished that such a ship might be sent out to him with such things as he wanted, particularly beds and elbow chairs.

Capt. Bligh endeavoured to gain further information respecting the celebrated society of the *Areeoys*. They said the destruction of the young children, practised by that society, was necessary, to prevent an excess of population. One of this society had had eight children, all of whom were destroyed as soon as born. Captain Bligh suggests,

that we should encourage emigration to our colony in New Holland, to remove the fear of an over-population, and to abolish so dreadful a custom.

The following humorous circumstance passed. Capt. Bligh's barber had a painted head on board, such as the hair-dressers have in their shops. This was dressed up as a woman, and notice given to the natives, that an English woman was on board. The figure was brought up on the quarter-deck, and the natives mistaking it for a live woman, one of them, an old woman, brought presents and laid before it; but at last the deception was discovered, and caused much mirth. The chief enjoyed the joke, and enjoined the Captain, when he came again, to bring a ship-load of women.

The following will give some idea of the religious notions of these people. A priest told Captain Bligh their great god was called Oro, and that they had many others of less consequence. He then asked Capt. Bligh if he had a God, if that God had a son, and who was his wife? The Captain told them he had a son, but no wife. Who was his father and mother? And being answered that he had no father or mother, they laughed excessively.

This extract will afford an idea of the manners of the people.

Tinah informed me that there was to be a heiva and a wrestling match on shore, and that the performers waited for our attendance, we therefore set off with several of our friends, and about a quarter of a mile from the tent we found a great concourse of people formed into a ring. As soon as we were seated, a dancing heiva began, which was performed by two girls and four men: this lasted half an hour, and consisted of wanton gestures and motions, such as have been described in the account of former voyages. When the dance ended, Tinah ordered a long piece of cloth to be brought; his wife Iddeah, and myself were desired to hold the two first corners, and the remaining part being supported by many others, we carried it to the performers, and gave it to them. Several other chiefs made a like present or payment. The performers were strollers that travelled about the country as in Europe.

After

After this, the wrestling began, and the place soon became a scene of riot and confusion. A party of the Atreos also began to exercise a privilege, which it seems they are allowed; of taking from the women such of their cloaths as they thought worth it, so that some of them were left little better than naked. One young woman, who was attacked, opposed them with all her strength, and held fast her cloth, though they almost dragged her along the ground. Observing that I took notice of her, she held out her hand, and begged my assistance; and, at my request, escaped being pillaged.

Soon after a ring was again made, but the wrestlers were so numerous within it; that it was impossible to restore order. In the challenges, they lay one hand upon their breast, and on the bending of the arm at the elbow; with the other hand they strike a very smart blow; which, as the hand is kept hollow, creates a sound that may be heard at a considerable distance; and this they do so frequently, and with such force, that the flesh becomes exceedingly bruised, and, the skin breaking, bleeds considerably. At this time, the sound from so many resembled that of a number of people in a wood felling trees. This is the grand challenge; but when any two combatants agree to a trial, they present their hands forward, joining them only by the extremities of the fingers. They begin by watching to take an advantage; at length they close, seize each other by the hair, and are most commonly parted before either receives a fall. Only one couple performed any thing like the part of good wrestlers; and, as they were an equal match, this conflict lasted longer than any of the others; but they also were parted.

Iddeah was the general umpire, and she managed with so much address, as to prevent any quarrelling; and there was no murmuring at her decisions. As her person was large, she was very conspicuous in the circle. Tinah took no part in the management. Upon the whole, this performance gave me a better opinion of their strength, than of their skill or dexterity.

For some time past Tinah had talked of going to the island of Tethuroa, which lies eight or ten leagues north from Otaheite, to fetch his mother; but I found I had only half understood him, for one day he enquired when we were to sail there in the ship; however, he seemed to feel no great disappointment at my not complying with his wish. Tethuroa, he informed me, is the property of his family. He likewise spoke to me about an island, called Rooopow, the situation of which he described to the eastward of Otaheite four or five days sail, and that there were large animals upon it with eight legs. The truth of this account he very strenuously insisted upon,

and wished me to go there with him. I was at a loss to know whether or not. Tinah himself gave credit to this whimsical and fabulous account; for though they have credulity sufficient to believe any thing, however improbable, they are at the same time so much addicted to that species of wit which we call humbug, that it is frequently difficult to discover whether they are in jest or earnest. Their ideas of geography are very simple: they believe the world to be a fixed plane of great extent; and that the sun, moon, and stars, are all in motion round it. I have been frequently asked by them if I have not been as far as the sun and moon; for they think we are such great travellers, that scarce any undertaking is beyond our ability.

Another island, called Tappuhoi, situated likewise to the eastward, was described to me by Tinah, the inhabitants of which were said to be all warriors; and that the people of Otaheite did not dare to go there. He told me, that very lately a canoe from Tappuhoi was at the island Maitea; but as soon as they landed they began to fight with the people of Maitea, who killed them all, except a young lad and a woman, who have since been at Otaheite. I saw the boy, but could get no information from him. It is most probable, that this unfortunate visit of the canoe from Tappuhoi was not designed, but occasioned by adverse winds, which forced them so far from their own island: and that the people of Maitea began the attack, taking advantage of their superior numbers, on account of some former quarrel. Having a large company to dine with me, some of my constant visitors had observed, that we always drank his Majesty's health as soon as the cloth was removed; but they were by this time become so fond of wine, that they would frequently remind me of the health in the middle of dinner, by calling out King George, Earee no Brittannee; and would banter me if the glass was not filled to the brim. Nothing could exceed the mirth and jollity of these people, when they met on board.

Capt. Bligh, in an excursion, saw a beautiful heifer, the remains of those left by Capt. Cook, and heard that a bull was still preserved. He purchased the heifer, and afterwards the bull, both of which he committed to the care of two of the chiefs. Three of the Bounty's people deserted at Otaheite, but were brought back. After leaving Otaheite, the Bounty touched at Huaheine, and was informed, that after Omai's death his house was broken to pieces, and

and of the animals given him the mare only remained alive.* April 11, they discovered a number of small low islands which were inhabited, the people spoke the language of Otaheite. After leaving these islands they touched at Anemoka, but nothing material passed, and a few days after they left this place the mutiny broke out.

At Coupang on the island of Timor Mr. Bligh purchased a small vessel, with which he proceeded to Batavia. *TRAVELS OF ANACHARSIS THE YOUNGER IN GREECE, DURING THE MIDDLE OF THE FOURTH CENTURY, BEFORE THE CHRISTIAN ERA. By the Abbé Barthélemi.*

[Continued from page 66.]

We come now to the fifth volume of this elegant and entertaining performance, which if it pleases with less warmth from being more familiar to us, loses nothing of its merit and intrinsic value. The present volume contains a tour of the country of Attica, comprehending its agriculture,—the mines of Sounium,—discourse of Plato on the formation of the world, &c.

In order to introduce the more remarkable events in the history of Greece and Sicily, during the interesting periods of the reign of Dionysius, and the conquests of Philip, Anacharsis is supposed to depart for Egypt, and to receive the correspondence of his friends on those subjects. Their remarks are extremely lively and ingenious, and such as might be expected from those who at that time resided in Athens.

On his return Anacharsis is again introduced to the Library of Euclid, and the conversation is directed chiefly to the ideas entertained by the ancients, on the subject of Genii, Demons, &c.—Nor is history neglected. A short chapter follows on the proper names in common among the Greeks, after which we have the following account of Socrates.

Socrates was the son of a sculptor named Sophroniscus. He quitted the occupation of his father, after having followed it some

time. His mother Phearete exercised the profession of a midwife.

Those beautiful proportions and elegant forms which the marble receives from the chisel, suggested to him the first idea of perfection; and, this idea gradually becoming more exalted, he was convinced that throughout the universe a general harmony between all its parts ought to prevail; and in man a just relation between his actions and his duties.

To expand these first conceptions, he exerted in every kind of study the ardour and inflexible pertinacity of a powerful mind, eager to obtain instruction. The examination of nature, the accurate sciences, and the agreeable arts, by turns engaged his attention.

He lived at a time when the human mind seemed every day to discover new sources of knowledge. Two classes of men had undertaken the care of collecting and diffusing science: the philosophers, the greater part of whom passed their lives in meditating on the formation of the universe; and the essence of beings; and the sophists, who, possessed of a few superficial notions and an ostentatious eloquence, amused their hearers with discourses on every subject of morals and politics, without elucidating any.

Socrates frequented the conversation and harangues of both; he admired their talents, and derived information from their errors. During his attendance on the former, he perceived that the farther he advanced the more the darkness thickened around him; and was convinced that nature, who so readily grants us the knowledge really necessary to us, requires that which is of less utility to be extorted from her, and rigorously denies that which would only tend to satisfy a restless curiosity. Thus, judging of the importance of the different kinds of science by the degree of evidence or obscurity with which they are accompanied, he determined to renounce the study of first causes, and to reject those abstract theories which serve only to torment or mislead the mind.

If he considered the meditations of the philosophers as useless, the sophists appeared to him much more dangerous; since, by defending at pleasure every opinion without adopting any, they introduced the licentiousness of doubt into the truths most essential to the tranquillity of society.

From his ineffectual researches he concluded that the only knowledge necessary to men is that of their duties, and the only occupation worthy of a philosopher that of instructing mankind in these duties; and, subjecting to the examination of reason the relations which exist between us, and the gods, and our fellow-creatures, he confined himself to that simple theology which numerous nations had peaceably followed during a long course of ages.

[To be continued.]

F f

POETRY.

VOL. VIII.

P O E T R Y.

CHILDHOOD REGRETTED.

*O felix puerorum ætas, luceſque beatæ!
Vobis diſ quietes animis, & triſtia vobis
Nondum ſollicitæ ſubierunt tædia vitæ!*

MY inmates are huſh'd in repoſe,
Loud whiſtles the wintry blaſt;
I'll make up a neat little fire,
And think of the days that are paſt.

My hour of enjoyment is come,
Unnotic'd I'll ſit down and ſigh;
The wiſe cannot blame what I do,
The curious can't queſtion me why.

My Selima purſs by my ſide,
Or heavily ſleeps on the floor;
Alas! ſhe's grown ſtupid and old,
Her tricks will delight me no more.

Oh the days, when thoſe tricks could de-
light,
I was happy, and active, and blithe;
I ſported, I dane'd, and I ſung,
And envy no creature alive.

Unembitter'd and full were my joys,
Then my heart in my laughter partook;
I fear'd not the truth of my friends,
I ſaw no neglect in their look.

Oh! ye days, will ye never return,
Ye are fled, like a dove thro' the air;
And now each new year as it comes,
But brings me addition of care.

Born to trouble, poſſeſs'd of a heart,
That bleeds at imagin'd diſtreſs,
That loves to anticipate pain,
Oh! how can my ſorrows be leſs?

Of the friends that my childhood rever'd,
Some have found a releaſe from their
pain;
And others, capricious in love,
Wound my ſoul with their cruel diſdain.

The pleaſures my childhood purſu'd,
Now trivial and taſteleſs I find;
And thoſe that by cuſtom ſucceed,
Oft leave but repentance behind.

Now the curious examine my life,
The ſlanderer blackens my fame;
The envious repeat the falſe tale,
And the idle are ready to blame.

I wiſh to live free from reproach,
To be peaceful, and pious, and pure;
But alas! ev'ry hour I offend,
Nor find for my frailty a cure.

If youth is the ſeaſon of joy,
What hopes of relief, O my ſoul!
Thy woes with thy years will increaſe,
Till death puts an end to the whole.

O death! thou'rt the end of our cares,
But yet in idea the worſt;
To be hid from the light of the ſun,
Forgotten, to lie in the duſt.

A N S W E R
TO THE FOREGOING.

*Permites ipſis expendere numinibus, quid
Conveniat nobis, rebusque ſit utile nobis.*
JUVENAL.

OH! be thy impious grief ſuppreſt,
Canſt thou of righteous heav'n com-
plain?

With many a ſure enjoyment bleſt,
Dar'ſt thou the Giver's acts arraign?

Mourn'ſt thou for thoſe, whoſe pious care
In infancy thy wants ſupply'd;
Whoſe wiſdom mark'd each latent ſnare,
Whoſe love the tears of ſorrow dry'd?

Though in the grave theſe mouldering lie,
Forbear to beat thy tortur'd breaſt;
Man, ſon of earth, was born to die,
And fix'd remains this high beſt.

Though ſome, now cold in love, depart,
Forbear for ſuch a loſs to grieve;
Thy Saviour God demands thy heart,
The eternal truth will ne'er deceive.

Blame thine own folly, if thy ſports
Too often in repentance end;
Thee many a true enjoyment courts,
Where innocence and pleaſures blend.

The vain ambition to outſhine,
Will ſting thy breaſt with many a pain;
Be virtue's ſpotleſs veſture thine,
And the falſe glare of pride diſdain.

Griev'ſt thou that ſome in wealth tranſcend?
Go—ſearch the cells, where thouſands
pine,
Where ſickneſs, cold, and hunger blend,
There read, how bleſt a lot is thine.

If envious ſlander blots thy fame,
The cenſures of the vain deſpise;
But if the good thy actions blame,
Revere their judgment, and be wiſe.

The life religion dictates, live,
Perfection none can e'er attain;
Heaven will ſome caſual ſtains forgive,
If virtue conſtant ſhall remain.

Oh! baniſh doubt—thy future days
On God's omniſcient care repoſe,
Unbounded mercy he diſplays,
And every perfect gift beſtows.

What though the vale of death appears,
O'erſpread with dark and baleful gloom,
Beyond it the wide proſpect clears,
And fair the eternal regions bloom.

ELEGY

E L E G Y.

WRITTEN IN DECEMBER.

THE chill storm blows, and never to return,
In fighting gales swift flies the parting year;
Kanging her yellow wreath on Autumn's urn,
Now drear December drops her fullen tear.

No bird of twilight (as in Summer's bloom)
With her soft song now cheers the lone-wood's shade,
(How oft, sweet Robin, at eve's growing gloom,
I've listen'd to thy soothing serenade.)

No leafy chestnut's dark majestic bough
Shades the green surface of the daisied lawn;
Or o'er the happy valley hanging low,
From day's meridian screens the panting fawn.

No smiling harvest waves its golden ears,
Bending beneath soft zephyr's gentle gale;
No blooming April sheds her short-liv'd tears,
Sure earnest of a charming May-blown vale.

Dire contrast—now quick down the rocky steep,
From crag to crag the melted snow-storm pours;
And rushing onwards with destructive sweep,
Rolls in wild torrents to the river's shores.

Driving the lucid dew from off the thorn,
In hollow whistlings raves the bleak north-east;
And riding on the wet wing of the morn,
To its lone shelter drives the shiv'ring beast.

Again it roars—all nature hears the crash;
The peasant trembles in his propt abode,
And fears the loosen'd snow with thun-dering dash,
May sink his cot beneath the whelming load.

In this cold dismal scene of wintry woe,
Where can the soul of feeling wish to stray?
Where do the genial streams of pleasure flow,
To tempt a traveller through the cheer-
less way?

Yes, bliss is mine—my lovely Stella's charms

Lures my fond footsteps to her cottage door:

The sweet idea all my bosom warms,
I think on her, and winter reigns no more.

O dearest maid! thy goodness and thy truth
Decks thy gay garden with the bloom of May;

The ardent soul of thy adoring youth,
Recals the twitt'ring bird on every spray.

O may thy heart allow my image room;
Throw frozen Winter from its sweet recess;

May flow'rs of love in that dear bosom bloom,
And everlasting Spring thy faithful swain will bless.

Frampton.

E. GARDNER.

P H I L E M O N.

AN ELEGY.*

WHERE shade yon yews the church-
yard's lonely bourn,
With fault'ring step, absorb'd in thought profound,

Philemon wends in solitude to mourn,
While ev'ning pours her deep'ning glooms around.

Loud shrieks the blast, the fleet torrent drives,

Wide spreads the tempest's desolating pow'r;

To grief alone Philemon reckless lives,
No rolling peal he heeds, cold blast, or show'r.

For this the date that stamp'd his Emma's doom,

In his fond arms she breath'd her life's last sigh;

"Say, will my love e'er seek his Emma's tomb?"

She cry'd, then clos'd in death each wistful eye.

No sighs he breath'd, for anguish riv'd his breast,

Her clay-cold hand he grasp'd, no tears he shed,

Till fainting nature sunk by grief oppress'd,
And e'er distraction came, all sense was fled.

Now time has ealm'd, not cur'd Philemon's woe,

For grief like his, life-woven, never dies;
And still each year's collected sorrows flow,
As drooping o'er his Emma's tomb he sighs.

F f 2

PAR-

* From a work lately published, called *Salmagundi*.

PARLIAMENTARY AFFAIRS.

IN the House of Commons, Monday, Feb. 13, in a committee of supply, Lord Aspley moved 672,000*l.* for the ordinary, and 350,000*l.* for the extraordinary of the navy.

Mr. Rose moved the sum 436,990*l.* to make good the deficiency of grants for 1791. He also moved the usual plantation estimates. The resolutions were severally agreed to.

Mr. Grey said, that as he supposed a day would be appointed to take the subject of the Russian armament into consideration, he wished that the Ministers would produce some papers relative to that subject, particularly the preliminaries of the peace between the Porte and Russia, to enable the House to form a judgement of the effect of the interference of Great Britain, &c. He only meant to ask Ministers, whether those papers would be refused, if a motion was made for them.

Mr. Pitt replied, that with respect to some of the papers they could not be produced, no such being in existence, and others were of such a nature, that he should oppose their production.

Mr. Fox could conceive no objection to the production of the preliminaries of the peace, as they were absolutely essential to the proper understanding of the subject.

Mr. Pitt said the fact was, they had no official copy of the preliminaries; but he hoped in a short time to lay before the House the definitive treaty between the Porte and Russia, which he had authentic information was signed.

Mr. Fox's two bills on libels and Quo Warrantos went through a committee, and were ordered to be read a third time the next day.

The sixth year's account from the commissioners for the reduction of the national debt were laid before the House.

In the House of Lords, Tuesday, Feb. 14, the trial of Warren Hastings, Esq. was continued.

Mr. Law employed the whole of the day in a recital of the history of Hindostan, from the earliest period to the present day; and drawing parallel observations and conclusions between the state of that country previous to the appointment of Mr. Hastings to the government of Bengal, and subsequent thereto. This he did for the purpose of entering into a general defence of the conduct of that gentleman before he undertook to engage specifically into a defence of the whole of the particular charges, which he gave their Lordships to understand were his intentions.

Same day, in the House of commons, a petition against Pomfret election was pre-

sented, and appointed for the 10th of May.

Leave was given to bring in a bill to prevent false characters with servants.

Mr. Froggat's petition relative to the Seaford election was referred to a select committee.

A message was received from the Lords acquainting the House, that their Lordships had agreed to the bill for regulating the proceedings of that House upon state trials, and to several private bills; and that their Lordships would proceed on the trial of Warren Hastings's examination on Friday next.

The bills for granting to his Majesty the accustomed taxes were read a first time.

Mr. Hobart brought up the report of the committee of supply.

On the report of the Quo Warranto bill being brought up, Mr. Erskine moved some amendments, which were agreed to.

Mr. Ryder gave notice, that he should on Tuesday next, move for a revival of the bill for encouraging the Greenland fishery, which bill expired last December.

The order of the day being read for taking into consideration the petition of the agent of Sir Godfrey Webster, and John Tarleton, Esq. After a short conversation between Mr. Pitt, Mr. Pelham, Mr. Watson, and some observations from the Speaker, the committee was appointed to take the two former petitions presented by the above gentleman into consideration.

Wednesday, Feb. 15, soon after the Lord Chancellor came to the House of Lords, a message was sent to the Commons, requiring their attendance to hear a Commission signed by his Majesty, for passing a bill for amending Mr. Grenville's act as far as respects state trials. The Speaker &c. attending, the Commission was read, and the bill passed.

Lord Grenville presented some papers relative to the Russian negotiations. Ordered to be printed.

The clerks presented accounts of the monies paid for liquidating the national debt.

In the House of Commons, Feb. 15, in a committee of supply, voted 17,013 men for the land service, from the 25th of December, 1791, to the 24th of June, 1792; 15,701 men from the 25th of June, 1792, to the 24th of December following.

Several papers relative to Botany Bay were moved by Sir Charles Bunbury, who made some observations on the impolicy of the measure, and on the great mortality that had occurred on board the *Neptune*.

Mr. Dundas declared, that as soon as the melancholy intelligence had been received by his Majesty's Ministers, they had

instituted an enquiry, in order to ascertain to whom blame was to be attributed.

The papers were ordered.

The Chancellor of the Exchequer presented the papers relative to the transactions that had occurred in the Russian negotiation from October, 1790, and May, 1791.

The House proceeded to ballot for a committee, to try the merits of a petition, complaining of an undue election for Northampton.

General Burgoyne announced, that on Tuesday next he would make a motion relative to the arrears due to the subalterns of the army.

The report from the committee of supply on the ordinaries of the army, was brought up, and agreed to.

Friday, Feb. 17, the House of Lords after proceeding upon the trial of Warren Hastings, Esq. returned to their own house, where the Earl Fitzwilliam moved, that the papers received from Lord Cornwallis be laid before the House.

In the House of Commons the order of the day being read, for the House to resolve itself into a Committee, to consider of as much of his Majesty's speech, as related to the national income, expenditure, and debts, the Chancellor of the Exchequer rose, and stated to the Committee the account of the national income, expenditure, and debts. In a most beautiful exordium; he congratulated the nation, and felt himself happy in being able to present to them one of the most favourable statements of the national finances ever offered on such an occasion; he said the time had arrived in which, according to the present situation and future prospects of events, the national income and expenditure could be arranged in the most desirable train, and a due provision secured for the gradual diminution of the public debt.

Mr. Pitt then in a particular and complicated detail, went into a most minute statement of every particular branch of the national finances, which, on account of its length and minuteness, we with much diffidence attempt an outline of the different heads stated to the Committee.

The first circumstance to be reviewed on the occasion, was the present state of the national income; this, after pointing out the different fluctuations which had taken place in a series of years, he said, he should take at an average for a period, certainly unobjectionable, for four years back. On this average it would be found to amount to 16,212,000l.: this sum might be reasonably looked on, considering the present situation and future prospects of the nation, as a permanent income. The next

circumstance that followed in course, was the expenditure; he said that according to the calculation of the Finance committee of last year, the sum of about 15,969,000l. was imagined by the Committee, as what might be accounted a permanent expenditure; but some circumstances had since occurred which occasioned a difference in the expenditure, but these he was happy to say were on the whole what had enabled him to diminish the expence; there was to be added as a permanent expence, a total sum of about 42,000l. in the following instances:—The annuity of the Duke of Clarence 12000l. The intended annuity to the Duke of York 12,000l. and the establishment of the province of Upper Canada, 18,000l.—He then enumerated that a saving had taken place in the Navy branch, of about 104,000l.—in the Army, 50,000l. in the new arrangement 10,000l. and the cessation of the subsidy to the Langrave of Hesse Cassel formed a saving of 36,000l.—In the whole, 200,000l.—He then enumerated the different customary expences of the current year, which had been, or intended to be brought forward in the Committee of supply.

Expences of the Navy	- -	£832,000
Ordinaries of ditto	- -	672,000
Extraordinaries	- -	350,000
And towards the Navy debt	- -	131,000

Making a total of 1,985,000

The expences of the Army ordi-		
nance	- -	1,474,495
Extraordinaries of ditto	- -	277,800
The corps serving in India	- -	63,000

Forming an aggregate 1,814,800

The total of the miscellaneous		
expences of the year was about	- -	£145,000
The total expences of the Ord-		
nance, about	- -	422,000
The deficiencies of the land and		
malt taxes, were	- -	320,000
Deficiencies of the grants of last		
year, were	- -	436,000

These, with sundry other articles of the current expences, particularly enumerated, formed the supply for the year, which was about 5,654,000l.—All these, the particular nature of which, the variations to be expected to take place in several articles, he described with the greatest precision; and on a review of the whole, in the present and expected situation of things, he was happy to state, that the permanent yearly expenditure, he had good reason to hope, would be fixed at about 15,811,000l.

He then took a survey of the ways and means intended to raise the supply, and after reciting the particulars, and explaining the nature of the different heads, the

total

total he stated to be	£5,691,000
Total of the supply	5,654,000

The ways and means therefore exceeded the supply	37,000
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After expatiating at large on the remaining articles of the national income and expenditure, in a manner that seemed perfectly to satisfy the Committee; and proving the truth of the different statements he submitted to them, by the evidence of figures; he touched on the trade of the kingdom, the principal source of its riches, and of the ability of the inhabitants to bear the burthen unfortunately necessarily heaped on them; he took occasion to advert to the imports and exports of the nation for several years, of which to give an idea of the present extensive trade of the nation we state imports of the year 1790, which amounted to the value of - £19,130,000

The exports of British manufacture for that year, amounted to the value of - 14,927,000

After dwelling for some time on these pleasing circumstances and on their causes, which he ascribed to the industry, integrity, and fortunate circumstances of the nation, and above all, to the operation of our most inestimable constitution, on which he pronounced a beautiful eulogium, he enumerated the taxes intended for repeal.

These he mentioned on a former night, and were those which affected the poorer order of inhabitants, viz. Those on carts and waggon; on female servants; on houses with less than seven windows; and the additional tax of one halfpenny per pound on candles, which would amount to about 222,000l.; dwelling on these circumstances, in a manner that most feelingly affected the Committee, he mentioned the intention of also repealing that part of the malt tax laid in consequence of the Spanish armament, which he would presently move a resolution for in the Committee. He adverted to the present state of the national debts, which after a laborious statement of the particular parts of, and the means which would progressively increase of diminishing that political evil, and which it would be impossible to do justice to, he described in as promising a way for a gradual and a considerable diminution, as could be expected from the nature of the circumstance.

He concluded with moving a resolution, that the duties which took place on malt, at a certain time should cease and determine.

Mr. Sheridan, in a complicated and elaborate detail, controverted the statements of the Chancellor of the Exchequer, and insisted that it was never yet fairly shewn by figures, that the national income had

exceeded the expenditure. He expatiated on the reports of the Committee of Finance in 1786 and in 1791, and pointed out the very great difference of the calculations, which he said amounted to about 500,000l. he contended that all calculations were illusive, and not to be depended on, and that facts and experience were the only criterion in these matters.

After dwelling a long time, partly with serious animadversion, but much more with sportive irony, which frequently provoked the risibility of the House, on these matters, he concluded with intimating his intention to move for a Committee to examine the nature of the several taxes, for the purpose of making such an arrangement in them, as would tend to lessen the burthens on the poorer parts of the community.

The Chancellor of the Exchequer replied in explanation.

In the House of Lords, Monday Feb. 20, Earl Fitzwilliam rose, and proceeded to draw their Lordships attention to the papers which had been laid on the table respecting the interference Administration had taken in the dispute between the Russians and Turks, and which he said, had been no less useful than unnecessary. From these papers he had framed several resolutions, but which, at the same time, were merely introductory to one he should afterwards make, which was in substance, "That Administration, by their interference, had only protracted the negotiation, without rendering the smallest assistance to the Ottoman Court, and that the only advantage to this country had been involving her in unnecessary expense." He then moved his first resolution.

The Earl of Elgin opposed the motion, and moved the previous question.

A long debate then ensued, in which several of their Lordships took part; in the course of which the Duke of Leeds said he found himself in a peculiar situation, as from what had fallen in the course of the debate, he felt that he should stand single in opinion; and yet, peculiarly situated as he had been at the time this interference took place, he could not reconcile himself to give a silent vote upon the subject. When he had the honour of holding a place under the Crown he had given his advice for these measures, from a thorough conviction in his own mind they were highly necessary to the balance of power in Europe, and would be of advantage to this country (he still entertained the same opinion, and had no doubt they would have proved to him they been persevered in); but when he found he was no longer to be supported in the advice he had given, and that his colleagues differed in opinion, he laid the seals of the office, which he then held, at his Majesty's

Majesty's feet, and he trusted as pure and uncontaminated as they had come into his hands. This explanation he should have made to their Lordships before, but for the consideration that it would be highly improper while the negotiation was pending.

The question being called for, a division took place upon the previous question, when there appeared, Contents 32, Non-contents 19.

The same day, in the House of Commons, the resolutions of the Committee on the national income and expenditure, and those of the Committee of ways and means, were reported and agreed to.

Mr. Grey, after a long speech, moved for several papers concerning the war between Russia and the Porte.

The motion was opposed by Mr. Pitt, and a long debate took place, at the conclusion of which the House divided, when there appeared Ayes 120, Noes 235.

Tuesday and Wednesday, Feb. 21, 22, no business was done either of these days, as a sufficient number of members did not attend, to ballot for a Committee to try the merits of the petition on the Newcastle election.

Thursday Feb. 23, ballotted for Committees to try the merits of the Newcastle-under-Line and Plymouth elections.

The reports of the Committees of supply and of ways and means were deferred till the next day.

General Burgoyne said, that as it so happened, that there was not a House on Wednesday, the motion relative to the subalterns, of which he had given notice, standing for that day, it was his intention to defer it till Thursday next, when he would go at large into the arrears of the Army, and hoped for a full attendance.

Sir George Yonge had no objection to the fullest discussion on the subject; but he would again repeat what he had asserted a few nights since, that the subalterns always received their arrears on application, from the year 1785, which was the first year of the operation of Mr. Burke's bill. The application for the purpose was by a representation transmitted from the colonel to the agent of the regiment, to be by him sent to the War Office, and the arrears were always discharged, though the final accounts of the regiment were not cleared.

Sir George then moved, that a letter from the Secretary of War to the Paymaster General be laid before the House: also an account of the arrears of the different regiments on the British establishment, with their respective clearances, from the year 1783 to 1792.

As soon as this motion passed, the papers were laid on the table.

The bills for the repeal of certain duties on female servants, and on malt, carts, waggons, &c. were read a second time.

Sir George Yonge brought in the mutiny bill; read a first time, ordered to be read a second time.

Mr. Ryder moved, that the House do now resolve itself into a Committee on the American intercourse bill. The House accordingly resolved itself into the said Committee, Mr. Hobart in the chair.

Mr. Fox wished to know if this annual bill was intended, at any time, to be extended to any thing like a permanent system. It was now some years since the bill was brought in, and the King and Council's Clause was still kept open, although, at that time, there was an objection to keeping it open, even for five months.

Mr. Pitt replied, that the situation of America, at present, induced his Majesty's Ministers to turn their thoughts to such a plan; and there had been a Minister sent to the United States for that purpose, until whose return nothing farther than temporary provisions could be made.

Friday, Feb. 24, Mr. Hobart reported the resolution of the Committee of supply, that the sum of 400,000*l.* which will arise on the consolidated fund by the 5th of April next, be paid into the hands of the Commissioners for the liquidation of the national debt.

Mr. Sheridan made several objections to this resolution, and concluded with a motion for its recommitment.

Mr. Fox and Mr. Pitt, Mr. Rose and Mr. Steele, spoke at some length; after which Mr. Sheridan's motion was negatived without a division. The resolution was then put and carried.

In the House of Lords, Monday, Feb. 28, Lord Porchester moved in substance, that "Ministers, in the course of the negotiation to effect a peace between Russia and the Ottoman Porte, having been entrusted with the confidence of parliament to accomplish their views, had acted inconsistently with the duty which they owed to parliament and the nation."

The Lord Chancellor having read the motion, a long debate ensued, at the conclusion of which a division took place; when there appeared, Contents 19, Non-contents 98.

In the House of Commons, same day, the marine mutiny and land tax bills were read a third time and passed.

The bills for repealing the taxes on female servants, and carts, waggons, and houses, were reported, and ordered to be engrossed.

The House, in a committee of the mutiny bill, went through it with amendments.

The

The resolutions from the Committee on the fisheries were reported and agreed to.

A new writ was ordered for Rochester in the place of Sir Richard Bickerton, deceased.

On the motion of Mr. Rose, leave was given to bring in a bill to prevent fraud in the execution of body warrants; another to prevent fraud in the manufacturing of soap; another for regulating the conduct of auctioneers; another for regulating the conduct of common brewers; another for regulating the mode of granting certificates on teas exported from Great-Britain to America; and another to extend the same provision for teas exported from Ireland to America.

Mr. Blackburne, from the Plymouth election committee, reported that Sir Frederick Leman was duly elected, and that the petitions and opposition to them were not frivolous or vexatious.

The House, in a Committee of ways and means, voted, 5,500,000*l.* to be raised by exchequer bills; and, in a Committee of supply, voted several sums for different services.

Tuesday, Feb. 28, ballotted for a Committee to try and determine the merits of the Seaford election petition.

Mr. Secretary Dundas presented a petition from the Governor and Company of the Bank of Scotland, praying leave for a further increase of their capital.

A division ensued, relative to the second reading of a bill brought in by Lord G. Cavendish, for making certain improvements in the town of Derby, as lighting, paving, &c. The second reading was opposed by Mr. D. P. Coke, who moved, in the way of amendment, that the second reading should be postponed to the 26th day of March. On dividing there appeared for the immediate second reading of the bill 42, against it 25.

The resolutions of the Committees of supply and ways and means were presented, read a first and second time, and agreed to; as was also the report of the Committee on the mutiny bill.

The bills of the different taxes intended for repeal were read a third time, and passed.

Wednesday, Feb. 29, the Lords proceeded further on the trial of Warren Hastings, Esq.

The land tax and marine mutiny bills were read a second time.

The bills for repealing the duties on female servants, on houses having less than seven windows, and on waggons and carts, were read a third time.

The same day, in the House of Commons, Major Scott made a few remarks upon the extraordinary increase of the expences of the

prosecution against Mr. Hastings; and gave notice that he would on Friday move for an account to be laid on the table of those expences.

It was ordered, upon motion, that the time for receiving private petitions be enlarged to Tuesday next.

Lord Mornington brought in a bill for repealing the last halfpenny duty per pound on candles, and a bill for repealing the last additional duty on malt, which were read a first time.

The annual malt duty bill was read a third time, and passed.

Mr. Dundas's two bills for the better payment of the wages, &c. of seamen and marines, and the American intercourse bill, were read a second time.

Mr. Whitbread moved, that this House do immediately resolve itself into a Committee of the whole House, to take into consideration the papers on the table relative to the subject of the late war between the Porte and Russia.

The Chancellor of the Exchequer opposed this motion, which was withdrawn.

Mr. Whitbread again rose: he contended, that by the papers on the table, mutilated and garbled as they were, it was evident that his Majesty's Ministers had, in their conduct relative to the war between the Empress and the Porte, done violence to the constitution, to the interest, and to the honour of their country. After having spoke a considerable time in exemplification of this assertion, he concluded by moving the following resolutions:

First, That the possession of Russia of Oczakow, and the district between the Bog and the Dniester, did not affect the interest of this country, or justify the armament; secondly, that the negotiation between this country and Russia had been wholly unsuccessful; and thirdly, that his Majesty's Ministers had been guilty of gross misconduct, tending to increase the expence, and diminish the influence of Great Britain.

Colonel M'Leod rose in support of the motions; he reprobated the armament as impolitic and unjust, and declared that the conduct of Administration, in the late negotiation, had induced him to withdraw all confidence from them.

Mr. Jenkinson, son of Lord Hawkebury, gave, in support of Administration, his maiden speech, observing, that it should be his endeavour to prove the system taken up by the Ministers, and the principles upon which they had acted, to be such as the wisest men and soundest policy at the time dictated. He then entered into a history of the war and of the negotiation, and concluded a speech of two hours by saying, that what Ministry had obtained would have been still more, had they been in possession of the confidence of both sides the House.

Several other members spoke, and at four in the morning Mr. M. A. Taylor proposed the adjournment of the Debate, which took place accordingly, till one in the afternoon; at which time the House agreed to meet again.

Thursday, March 1, in the Lords, the land Tax and other annual Bills were passed, and the Malt Bill read a first time; after which their Lordships went to Westminster Hall on the Trial of Mr. Hastings; and, being returned to their own House, resolved to adjourn the further proceedings thereon to the 17th of April.

Same day, in the House of Commons, on the resumption of the debate on the Russian papers, Mr. Fox took a view of the whole, and insisted that his Majesty's Ministers had betrayed the grossest ignorance in adopting a plan, which they relinquished with the same precipitancy they took it up. He then detailed the impolicy of the measure, the expences incurred on that account, the hardships sustained by the seamen, and the degradation it brought on this country in the eyes of all Europe.

Mr. Fox insisted that the same terms might be obtained by a pacific negotiation, as with an armed one; and that his Majesty's Ministers had gained no one single article by the latter, but rather increased the demands of the Empress by irritating her.

Mr. Pitt defended his conduct in the interference, on the grounds of preserving this balance of Europe, and curbing the ambitious views of the Empress, particularly in the extension of her marine power in the Black Sea.

On a division the numbers were, for the censure on Ministers, 116; against it, 244.

Friday, March 2, the Lord Chancellor came down to the House soon after two o'clock, when prayers were read by the Bishop of Carlisle, after which, the Bill for repealing the tax on female servants, and the other Bills before the House, were read according to the order they stood in; and their Lordships adjourned to Monday.

The Chancellor, Bishop of Carlisle, and Lord Cathcart, were the only persons present.

FOREIGN INTELLIGENCE.

Copy of the Articles contained in the Treaty of Peace between Russia and the Porte, concluded at Jassy, January 9, 1792.

I. THERE shall be from henceforth a stable permanent friendship between the High Contracting Powers.

II. All the stipulations in force before the late rupture shall be renewed.

III. The Dniester shall hereafter be considered as the frontier and line of demarcation between the respective states. All the territories situated on the right hand of that river, shall be restored to the Porte.

IV. The principal cities of Moldavia and Wallachia shall be confirmed in their ancient rights and privileges; the inhabitants shall be exempted from all tribute during two years, and those who wish to sell their property, and remove elsewhere, shall be permitted so to do.

V. The sublime porte hereby guarantees the tranquillity of Grusinia, (Georgia and the neighbouring territories.)

VI. The sublime porte undertakes to do the same in regard to Caucasus.

VII. The sublime porte undertakes to do the same in regard to all the piracies of the Barbary Corsairs, and to indemnify the subjects of Russia from any losses they may sustain in consequence of an infraction of any of the above three articles.

VIII. Liberty shall be granted to prisoners of all nations, whether Russians, Greeks, Moldavians, Poles, &c. &c.

IX. All hostilities shall cease, &c. &c.

X. The two High Contracting Powers shall send Ambassadors reciprocally to each other.

XI. All the Russian forces, either apper-

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taining to the sea or land service, shall quit the Ottoman territories, on or before the 15th of May.

XII. The ratification of the Count de Resborodko and the Grand Vizier, shall be interchanged within fifteen days.

XIII. That of the respective Sovereigns in five weeks, reckoning from the day of the signature of the present treaty.

Gibraltar Bay, January, 1792. The present Emperor of Morocco, Muly Yazed; who was lately proclaimed on the death of his father, is at the head of a powerful army. He is the particular friend of the English. His two brothers, supported by the Court of Madrid, and a most powerful faction at home, have laid claim to the sovereignty, and the greatest exertions have been made on both sides.

The Spaniards have 47 gun and mortar-boats in sight of us; deserters are coming in every day from Spain, who inform us they expect hourly to bombard Tangiers, which, it is expected, will be an easy conquest, as the fortifications, formerly deemed impregnable, are at this moment in a ruinous state. The Spaniards certainly mean to take possession of it; and the coast along to Ceuta; nor does there appear any thing to prevent them, as they have a numerous army at hand, both cavalry and infantry.

By a corsair just come into the Bay, we have the disagreeable intelligence, that the Spaniards have made good a landing with their artillery at Sallee; the affairs of our friend Muly Yazed must therefore be very critical.

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Constantinople, Dec. 24. The Capitan Pacha, who some days back left the capital in a secret manner, returned here the 22d, in a small boat, a man equally mysterious. He has been to give instructions in different places for the building of men of war, and has purchased great quantities of naval stores, which are to be sent to Constantinople immediately.

The plague continues its ravages in Egypt and Syria—the Morea has been nearly depopulated, Corinth, Patrass, Vozizza, Calmante, with Napoli de Romagna, and some other capitals, have absolutely been deserted by their inhabitants, and now present the most melancholy spectacle of mortality.

Petersburgh, Jan. 17. The Empress has been indisposed, and kept her chamber, but appeared again in public on the 15th, and received the court in the hall of audience, when a great number of officers who had been promoted, kissed her imperial Majesty's hand on the occasion.

M. de Marow, who brought the articles of the peace concluded with the Porte, received on the occasion a handsome snuff-box, and a sum of money. Count de Stackelberg, in return for his services, has been rewarded by the Empress with an estate worth 100,000 roubles. Major-General Van der Phalen has received a present of 10,000 roubles. Count de Stackelberg, it is expected, will go to Stockholm in the character of Ambassador, and General Steding will come here in the same capacity.

On the 12th a courier from Sweden brought here the bust of King Gustavus Adolphus, as a present from the King to the Empress.

Stockholm.—The Swedish Diet was opened on Friday, the 27th of January, in a hall erected for the purpose at Geste.

The King's speech described very eloquently the depressed state of the finances at his accession to the throne: his speedy and complete success in improving them; the happiness enjoyed by the Swedes under his government for many years; the restlessness, the schism, the spirit of party, which began to interrupt their welfare; the measures which he had taken for opposing those evils; the glorious conclusion of the late war; the new distress of the finances produced by it, and the necessity of maintaining the credit of the state. His Majesty concluded, by recommending a new organization of the Committee of Revision.

The members are 118 of the first order; 110 of the second, 187 of the third. The number of the first was expected to have been much less, on account of the injunctions issued to civil and military officers to remain at their posts, a measure obviously intended to weaken the higher class in the Diet.

Madrid, January 20. A new Royal decree has been issued, prohibiting the introduction and sale of all printed books and writings in the French tongue, lately compiled, without the leave of Government, and having been examined by the Ministerial Censors to be appointed for that purpose.

The King, besides the fortresses of Oran, has ceded that of Mazalquivir, to the regency of Algiers; the fortifications raised there by the Spaniards are to be demolished, and the places dismantled. Spain however, is to carry on an exclusive trade in those cities, and is to have magazines and factories there for that purpose. The Spaniards are also to have the particular privilege of exporting from Oran and Mazalquivir the productions on that part of the coast, such as wool, wax, meat, leather, &c.

Thus Spain has renounced a possession which she has held 60 years, having taken Oran from the Algerines in the year 1732.

Tripoli, January 22. We learn from Egypt, that the plague carried off last year, in the city of Cairo alone, 60,000 persons. It took off one person out of five throughout the whole country of Egypt.

Rome, January 28. We learn from Malta, that all the Chevaliers of that order have received a circular letter from the Grand Master, enjoining them to remain neutral in the affairs of France.

Rome, January 29. A full Conclave, convoked by the Holy Pontiff on the 19th of the month, have determined to send a new Monition to France. Two months more are to be paternally given to the nation, to return under the Papal wing. If the errand be fruitless, that excommunication and interdict will be launched, which, although once it might have been fatal, will now only hasten the progress of reason and enlightened reformation.

Stockholm, February 3. In the speech lately made by his Majesty, at the opening of the Diet at Geste, the part relative to the French nation is remarkable for the openness with which he delivers his sentiments on that head. "It is (says he) referred for your courage and your energy, to give a great example to the world, at a time when a great State (once so powerful, and our most ancient ally) offers so fatal a picture of all the evils which an unbridled licentiousness has created, to the disgrace and for the destruction of empires." After so free an exposition of his sentiments on this occasion, a further explanation is unnecessary; and we are pretty well convinced, that if the approaching spring produces any active measures against the present order of things in France, the King will not remain an idle spectator; and that there is some degree of truth in the report relative to the journey which his Majesty is going to make.

Vienna, February 4. The Decree of the National Assembly, relative to the official note of the Emperor, of the 25th ult. has been productive here of the greatest surprise and indignation; it is just as Louis XVI. seems to have foreseen would be the consequence, in his answer to the Assembly on the subject of this decree. It is considered as an insult, and contrary to the true rules of politeness, and the usual course of diplomatics. A new Council of State was, in consequence, held yesterday; on the breaking up of which, orders were sent to several battalions to begin to march. These orders were immediately obeyed. Unless the answer of the King, above alluded to, should be productive of a change of measure, when it arrives at our Court, war with France seems inevitable. However, the answer expected from Berlin will decide the business.

Paris, February 23. A most unexpected event has lately taken place, viz. the re-union of the two clubs of the Jacobins and Feuillans: they are to meet, thus conalesced, in the hall of the National Assembly, whenever there are no evening sittings of the Legislature.

On the 20th inst. the Queen went to the Italian Theatre:—the moment she appeared, all the people cried out, "Long live the Queen." The people in the pit roared out in chorus, "Long live the Nation!"

Munich, February 12. All the protection which the courts of Vienna and Berlin have hitherto promised to the Emigrant Princes is limited to, an asylum in their estates. They had requested one of his Prussian Majesty in the two Margravates of Anspach and Bareith, which he has joined to his estates. The Assembly of the Circle of Franconia, which is held at Nuremberg, opposed this request, and sent a Courier to Berlin to represent the danger and inconveniences which would be the result, if they obtained it; but the unfortunate situation of the Princes, brothers to his most Christian Majesty, has engaged the Prussian Monarch to consent to their desires; especially supported as they were by the good offices of the Emperor, who not only has interested himself for them at Berlin, but has granted the French Princes liberty to sojourn in the countries belonging to Upper Austria, provided their followers are not armed, or too numerous.

The fate of these Princes is certainly very hard, for wherever they go alarm and suspicion attend them.

Leyden, February 28. After the conference of the King of Prussia with the Duke of Brunswick and Meßrs. de Schullenberg and Bischofwerder, on the part which the Court of Berlin ought to take in the confederation against France, a courier

had been dispatched from Berlin to Vienna with a decisive answer in favour of the conclusion of the Diet; and messengers have been sent to the different garrisons, with orders to the commanders of the different regiments, to hold themselves in readiness to march on the shortest notice.

The arrangements among the Imperial troops are precisely the same, so that there can be no doubt that France will be vigorously attacked in the month of April or May, if between this time and then affairs should not be changed by the civil war which appears absolutely on the point of breaking out.

A M E R I C A N N E W S.

On the 18th of January the following resolution was adopted in the house of representatives of the common wealth of New York, and sent to the Senate for their concurrence.

"That in commemoration of the important and meritorious services rendered to this country by George Washington, whose character and conduct have triumphed in proportion to the difficulties they have encountered, and have attracted the admiration and respect of all nations where valour and virtue are held in estimation, there be procured, at the public expence, a full length portrait painting and marble bust, expressive of his person, and as far as possible characteristic of his talents.

"Resolved, that the said painting and bust be deposited wherever the legislature shall deem expedient."

St. Domingo. On the morning previous to the sailing of the Carteret Packet from Tortola; a small ship arrived there from Cape Francois, from whence she sailed on the 23d of January, and brought the following account:

On the 20th of January, a large body of volunteers, accompanied by some American, and about fifty British seamen, marched from Cape Francois to dispossess the rebels of some posts they held in the neighbourhood, by means of which they in a manner blockaded the town. The reception they met with was more warm than they expected; and after a feeble effort, they were obliged to return with loss.

The rebels, encouraged by their success, on the following day attacked the Cape, and, for a length of time, maintained a regular siege. On the approach of night, as they were retreating to their works, the garrison, with most of the inhabitants able to bear arms, sallied out, when a dreadful conflict ensued: victory long was doubtful; but at length crowned the arms of the whites; the slaughter then became dreadful, and had not the night favoured their escape, the whole of the rebel army must have been cut to pieces.

A large sum of money, with a considerable quantity of provisions and ammunition, and 23 pieces of artillery, fell into the hands of the victors; about 300 women and children were taken prisoners, and several white people, who had been confined in the old tower, were released.

Such have been the effects of this defeat, that the Mulattoes and slaves have abandoned Le Dondon, St. Marc, and several other places they had possessed themselves of, and were either dispersed or retired to the mountains. Great numbers in the neighbourhood of Cape Francois had surrendered, and were, with a few exceptions, all pardoned.

Nine of the principal of the rebels have been publicly executed; among the number were a brother and a son of the celebrated Oge.

Every thing now wears the appearance of peace.

Cape Francois, December 17. The Envoy from the Mulattoes arrived yesterday. The civil commissioners informed them, that the Mulattoes must adhere to the amnesty granted them, that the revolted Negroes must lay down their arms, and then might expect every thing from the clemency of their masters.

The chiefs of the Negroes have had passports sent them, to bring them safe hither, and they are to be escorted as far as the Cape, that they may meet no harm; and they promise them they shall be satisfied on their arrival. They will, it is expected, certainly come; as the Negroes in their camp are in the utmost misery, and dying with hunger.

A boat which arrived yesterday from Port-au-Prince announces that M. Boul, at the head of 8000 Negroes, armed by the Whites, block up the Mulattoes on one side of Croix de Bouquels, whilst the battalions of Artois and Normandy block up the other.

At Cayes and Jacmel the Whites have been obliged to arm the Negroes against the Mulattoes. They have taken the same steps at Jeremie, where the Mulattoes had begun to disarm the Whites. This measure, we are assured, has induced the Mulattoes to yield, as they are extremely fearful of the Negroes, who are very inveterate against them. At Plymouth they have already burnt 16 habitations. The Whites, to the number of 200, followed by their Negroes, repulsed the Mulattoes in an action wherein four of the chiefs of the latter were killed, and 20 Negroes.

St. Jago de la Vega, Dec. 22. In the regimental orders of yesterday, patrols are ordered to commence on Saturday evening next, who are directed to take up all Negroes found in the street, or that may be noisy in houses, after past nine in the evening. The Colonel has also recommended

that no interruption be given them in their usual diversions during the holidays; if insolent, turbulent, or riotous, they are to be lodged in the workhouse for the night, and will be brought to trial next morning.

Kingston, Dec. 24. On Saturday evening last, between the hours of ten and eleven, a smart shock of an earthquake was felt in this town. The same was also felt in other places.

Jan. 7. A very severe shock of an earthquake was felt about half past five o'clock in the afternoon of Saturday last, in this town and its vicinity. It was of considerable duration, and though we have not heard of any mischief attending it, every house in this town, and the adjoining parishes, in some measure, felt its influence.

DOMESTIC OCCURRENCES.

The Commissioners of Excise have determined to suppress all holidays at the excise-office, i. e. the office is never to be left without a sufficient number of clerks to do business on any days, Sundays excepted.

A canal now proposed to be cut from Manchester to Sowerby Bridge, under the name of the Rochdale canal, will complete the plan for a communication between the Irish Sea and the German Ocean.

Among other instances of longevity, it may, perhaps, claim some notice, that the parish register of Wroughton, Wilts, within a little more than the two last years, records the burial of eight persons, whose ages together amount to 665 years.

The losses by the insurrection at St. Domingo, are estimated at more than twenty-five millions sterling. The failure in sugar for the ensuing year, is computed at more than the loss of the best year Jamaica ever knew.

MARRIED.

— White, Esq. of Salisbury, to Miss Coker, of Golden-square.

William Cotton, Esq. of the Custom-house, to Miss Savary, of Lambeth.

John Tanner, Esq. of Lombard-street, to Miss Emma Carmalt, of Hackney.

Capt. Bromley, to Miss Pole, of Ralburne.

Thomas Lewin, Esq. of Bushey-Mill, Herts, to Miss Fawcett, of Tring.

Thomas Horatio Batchelor, Esq. of Harstead, in Norfolk, to Miss Beaver.

Samuel Scudamore Henning, Esq. to Miss Charlotte Long.

— Hudson, Esq. to Miss Stopford.

Orfeur Western, Esq. to Miss Vickery.

Richard Bevan, of the Middle Temple, Esq. to Miss Norris.

Sir John Rous, Bart. to Miss Whittaker.

Henry Smith Brice, Esq. of Sherbourne.

to Miss Jane Boys, of Cerne, in the county of Norfolk.

At Dublin, Hugh Hill, Esq. of the 66th regiment, to Miss Kirwan, of Craig.

William Carr, Esq. of Craven-street, to Mrs. Nevill, of Hammer-smith.

Alexander Robertson, M. D. of Aberdeen, to Miss Davison, of the same place.

J. N. Freeman, Esq. to Mrs. Arrhenius.

William Hart, Esq. of Hemel Hempstead, to Miss Surry, of King's Langley, Herts.

John Richards, Esq. of the Roebuck packet, to Miss Coule, of Falmouth.

— Baker, Esq. of Parliament-street, to Miss Smeat.

William Nottidge, Esq. of Bocking, in Essex, to Miss Louisa Browning, of Bermondsey.

Joseph Waldo, Esq. to Miss Pope.

Samuel Boddington, Esq. of Enfield, to Miss Grace Ashburner.

The Prince of Anhalt Coethen, to the Princess Frederica Carolina, of Nassau Us-sengen.

William Brighthouse, Esq. to Miss Gibb.

— Crauford, Esq. eldest son of Sir Alexander Crauford, to Miss Gage, sister of Lord Gage.

The Marquis of Abercorn, to Lady Cecil Hamilton.

M. Madan, Esq. of the Temple, to Miss Ibberton.

William Fenwick, Esq. of Bywell, in Northumberland, to Miss Daniel, of Gloucester.

John Boulby, Esq. of Durham, to Miss Elliot, of the same place.

Ellys Anderson Stephens, Esq. of Bower Hall, Essex, to Miss Mary Elton, of Stapleton-House, near Bristol.

Richard Johnson, Esq. M. P. for Mil-bourne Port, to Miss Courtenay, third daughter of John Courtenay, Esq. M. P. for Tamworth.

Godschall Johnson, Esq. of Albemarle-street, to Miss Francis, daughter of Phillip Francis, Esq. M. P.

The Rev. William Ireland, to Miss Ewerit, of Horningham, Wilts.

Thomas Sanutz, jun. Esq. of Shotover, to Miss Sheppard, of Hampton Park.

At Portsmouth, Mr. Cockrairie, aged 90, to Miss Wrightson, aged 16.

Edward Gibbon, Esq. younger son of the late Sir John Gibbon, Bart. and Knight of the Bath, to Miss Salter, daughter of the late Elliot Salter, Captain of the royal navy.

D I E D.

The Hon. John Foster, eldest son of the Speaker of the House of Commons of Ireland, who had been for some time on the continent for the benefit of his health.

At Kilbrue, in Ireland, George Lowther, Esq. upwards of fifty years—a member in the Irish House of Commons.

At Ashford, in Kent, Isaac Rutton, Esq. M. D. aged 81.

At Hayes, in Middlesex, John Clerke, Esq.

In Jamaica, Dr. Thomas Clarke.

At William, Herts, the Rev. John Rooke, A. M. many years vicar of that place.

The Rev. Thomas Burnet, A. M. vicar of Brugh.

At St. Ann's Bay, Jamaica, Capt. Af-fleck, of his Majesty's frigate Blonde.

At Savannah La Mar, Matthew Swiney, collector of the customs for that port.

Hinton East, Esq. receiver general for the island of Jamaica.

John Coleburn, Esq. of Stroud, in Gloucestershire.

Mrs. Barclay, widow of Capt. Patrick Barclay.

Cyrus Maigre, Esq. of Cecil-street, Strand.

Aged 76, Mrs. Godfrey, of Shaftesbury House, Kennington.

In Chancery-lane, Mr. John Turner, aged 78, deputy usher of the Rolls Court.

Aged 77, Victoria Charlotte Margravine, Dowager of Brandenburg Barith.

In Lincoln's-Inn-fields, Mrs. Martha Vaughan.

The Hon. George Hewit, eldest son of the late Viscount Lifford.

Sir Richard Bickerton, Bart. vice admiral of the white, commander in chief at Plymouth, and member of parliament for Rochester.

In Whitechapel, aged 67, John Rex, Esq.

At Lyme, Francis Gore, Esq. uncle to the Earl of Ross.

Aged 71, Mr. Christopher Sayers, pier master of Yarmouth.

Aged 85, Mr. James Taylor, reputed to be worth 200,000*l*.

William Sinclair, Esq. uncle to the Earl of Caithness.

Mr. Thomas Harpe, of Fish-Hill, in Cumberland, aged 120.

Mrs. Cobb, of Hoxton.

The Hon. William Forbes, lieutenant of the navy.

In France, Thomas Findlay, of Drummore.

At Knightsbridge, Robert Miller, Esq.

J. J. Rougemont, Esq.

Lady Esdaile, wife of Sir James Esdaile, Knight.

At Lewes, in Sussex, aged 82, Henry Humphries, Esq.

At Bredow, in Gloucestershire, aged 95, Mrs. Roberts.

Mrs. Williamson, of Great Queen-street, Westminster.

John Durbin, Esq. senior alderman of Bristol.

Jonathan Price, Esq. many years clerk of the Salter's company.

Miss Lockwood, daughter of John Lockwood, Esq.

Thomas

Thomas Stuart, Esq. treasurer of the bank of Scotland.

The Rev. Mr. Hodson, assistant preacher at Maidstone.

Robert Wilkie, Esq. of Ladythorn, Durham.

At Lymington, Mr. William Burcher, aged 79.

Mrs. Coates, of Bolton-row.

Mrs. Burton, wife of William Burton, Esq. of Chilwick.

Sir Norton Robinson, of Newby, Yorkshire.

Miss Charlotte Johnson Home, daughter of Capt. Roddam Home, of Longformacus.

In George's-square, Edinburgh, John Wood, Esq.

At Forres, Alexander Forsyth, Esq. late provost of that burgh.

At Werneyddwiche, in Carnarvonshire, William Thomas, aged 107.

Sir Joshua Reynolds, Knt. President of the Royal Academy, F. R. S. and F. A. S. He had, from the beginning of his malady, a distinct view of his dissolution, and he contemplated it with that entire composure, which nothing but the innocence, integrity, and usefulness of his life, and an unaffected submission to the will of Providence, could bestow. In this situation he had every consolation from family tenderness, which his own kindness had, indeed, well deserved. Sir Joshua Reynolds was, on very many accounts, one of the most memorable men of his time. He was the first Englishman who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the great masters of the renowned ages. In portrait he went beyond them; for he communicated to that description of the art, in which English artists are the most engaged, a variety, a fancy, and a dignity derived from the higher branches, which even those who professed them in a superior manner, did not always preserve, when they delineated individual nature. His portraits remind the spectator of the invention of history, and the amenity of landscape. In painting portraits, he appeared not to be raised upon that platform, but to descend to it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to be derived from his paintings. He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher. In full affluence of foreign and domestic fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by sovereign powers, and celebrated by distinguished poets, his native humility, modesty, and candour, never forsook him, even on surprise or provocation, nor was the least degree of arrogance

or assumption visible to the most scrutinizing eye, in any part of his conduct or discourse. His talents of every kind, powerful from nature, and cultivated by letters, his social virtues in all the relations, and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity.

Robert Adam, Esq. architect, Fellow of the Royal and Antiquarian Societies of London and Edinburgh. His death was occasioned by the bursting of a blood vessel in his stomach. The many elegant buildings, public and private, erected in various parts of the kingdom by Mr. Adam, will remain lasting monuments of his taste and genius; and the suavity of his manners, joined to the excellence of his moral character, had endeared him to a numerous circle of friends, who will long lament his loss. Mr. Adam, after his return from Italy, was appointed architect to his Majesty in the year 1762; which office, being incompatible with a seat in Parliament, he resigned in 1768, on his being elected to represent the county of Kinross. It is somewhat remarkable, that the arts should be deprived at the same time of two of their greatest ornaments, Sir Joshua Reynolds and Mr. Adam; it is difficult to say, which of them excelled most in his particular profession. Sir Joshua introduced a new and superior style of portrait painting; it is equally true that Mr. Adam produced a total change in the architecture of this country; and his fertile genius in ornament was not confined to the decoration of buildings, but has been diffused into almost every branch of manufacture. His talents extended beyond the line of his own profession; he displayed in his numerous drawings in landscape, a luxuriance of composition, with an effect of light and shadow, which have scarcely ever been equalled. The loss of Mr. Adam at this time, must be peculiarly felt; as the New University of Edinburgh, and other great public works, both in that city, and in Glasgow, are erecting from his designs, and were under his direction.

Mrs. Homes, wife of John Homes, Esq. of Park-street, Grosvenor-square.

Thomas Becket, Esq. of Littleton, Wiltshire.

The Rev. John Richardson, M. A. late of St. John's College, Oxford, many years an associate of the late John Wesley.

At New-York, ----- Cruger, Esq. aged 82, many years Speaker of the assembly of that province, and Mayor of that city.

The Hon. Peter Schuyler, Senator of the western district of New-York.

In Dublin, Miss Thornhill, daughter of the late Lady Dysart.

Thomas

Thomas Loftus, Esq. Member of Parliament for Clonmines, in Ireland.

Mrs. Harriot Abdy, widow of the late Rev. Stodhart Abdy, at Willoughby, in Nottinghamshire.

In the 100th year of his age, Mr. Joseph Bleigh.

Mr. Alexander Dewar, purser in the navy; he had made three voyages of discovery in the South Sea.

At Fordingbridge, Hants, Mary Watts, a poor woman, whose lethargic habit of body was very extraordinary; she has slept a week, a fortnight, and sometimes a month at a time.

Mr. Jacob Schenebelle, draughtsman to the society of Antiquarians.

Mrs. Dundas, wife of Capt. Dundas, of the Earl Fitzwilliam East-Indiaman.

Capt. Agnew, of the Fury sloop.

Mrs. Hay, widow of the Capt. Alexander Hay.

Aged 77, Abraham Atkins, Esq.

Aged 79, John Stuart, Earl of Bute; his Lordship is succeeded in his title and estate by his eldest son, Lord Cardiff.

In the marine barracks, Plymouth, Lieutenant James Maxwell, senior first Lieutenant of his Majesty's marine forces.

Aged 80, John Sykes, Esq. of Strand in the Green, Middlesex.

Miss Raitt, only surviving daughter of the late Doctor Raitt, of Huntingdon.

At Egham, Mrs. Shakerly, of Gwerylt, in the county of Denbigh.

Lieut. Robert Mangles, of the navy.

At Chichester, the Rev. Richard Tirenia, A. M. subdean and treasurer of the cathedral church of that city.

In the Temple, aged 70, Mr. Mann, an attorney and solicitor.

Sir Stephen Nash, Knt. a member of the common council of Bath.

At Hamwell-House, near Bath, Thomas Whittington, sen. Esq.

In the King's Bench prison, Captain Michael Barnwell.

The Rev. Mr. Halton, rector of Southampton.

Samuel Wood, of Woodthorp, near Wakefield, Esq.

Aged 99, Mrs. Robinson, one of the maids of honour to the late Queen Caroline.

In Albemarle-street, Miss Harriott Vaneck, daughter of the late Sir Joshua Vaneck.

Mrs. Corbett, of Great Russell-street.

The Rev. Mr. Everard, of Gate-street, Lincoln's-Inn-fields.

The Rev. Charles Booth, of Twemlow-Hall, Cheshire.

Griffith Williams, Esq. one of his Majesty's revenue officers at Bristol.

Thos. Purvis Purvis, Esq. of Bedlington.

Peter Cranks, Esq. of Cannon-street.

Hon. Sophia Wykham, relict of W. H. Wykham, Esq.

At Chelsea, the Countess Dowager of Mount Brieune.

Aged 75, Mr. Heavyside.

At Canterbury, the Rev. William Dejovas Burch, A. M.

After a lingering decline, the Rev. John Horner, D. D. rector of Lincoln College.

The rectory of Lincoln College, Oxford, vacant by the death of Dr. Horner, is worth about 500l. per annum.

BANKRUPTS.

Mary Summerfield, of Bearbinder-lane, London, linen-draper.

George Gardner and John Hudson, of Ludgate-hill, warehousemen.

Matthew Dormer, of Keate-street, Spital-fields, soap-maker.

Leonard Jowsey, late of Old Gravel-lane, Middlesex, mariner.

Samuel Scott, of Newport, in the county of Salop, grocer.

Jelly Fowler, of Chard, Somersetshire, baker.

Samuel Swan, late of Friday-street, warehouseman.

Joseph Pyall, of Edmonton, Middlesex, draper.

Daniel Timmings, of Friday-street, weaver.

Thomas Turner, late of Oxford, silversmith.

Joseph Boyer, of Chester, inn-keeper.

Joseph Maughan, of Ipswich, Suffolk, linen-draper and haberdasher.

Richard Baker, of Bristol, carver and gilder.

Tho. Lewis, of Bristol, merchant.

Richard Barnett, of St. Botolph, Aldgate, London, linen-draper.

John Vaughan, of Priston-Mill, Priston, Somersetshire, miller.

David Dinwiddie, of Howton, North-Britain, dealer.

Geo. Williamson, of Tropton, in the county of Northumberland, linen-draper.

Humphry Kerr, of Bow-lane, Cheapside, London, warehouseman.

Evan Lewis, of Swanfca, Glamorganshire, shopkeeper.

John Hays, of Wigan, Lancashire, fustian manufacturer.

David Marston, of Brownlow-street, Drury-lane, Middlesex, horse-dealer.

John Eden, of Scrutton, Yorkshire, linen-draper.

John Baker, of Tunbridge, Kent, shopkeeper.

Tho. Millington, late of George-street, Hanover-square, dealer and chapman.

John Filiberti, of King-street, St. James's, wine-merchant.

Owen Thompson, of Chester, ironmonger and grocer.

Robert Clapp, late of Lympston, Devonshire, money-scrivener.

John Cook Pettir, of Dogwell-court, White Friars, London, goldsmith and buckle-maker.

John Johnston, and Charles Johnston, of Stubbins, Lancashire, printers.

Philip Davy, of Cardiff, Glamorganshire, grocer.

William Prichard the elder, of Cardiff, Glamorganshire, builder.

William Lewis the younger, of Cardiff, Glamorganshire, grocer.

John Rattray the younger, of Water-lane, Blackfriars, money-scrivener.

John Fisher, of York, mason.

John Robotham, of Manchester, linen-draper.

James Lorrymer, of Bristol, cornfactor.

Solomon Richardson, of Uxbridge, oilman.

Thomas Bagnall, of Middlewich, Chester, merchant.

PRICE OF STOCKS IN FEBRUARY AND MARCH, 1792.

Days	Bank Stock.	Bank Stock. Reduced.	per Ct. 3	per Ct. 4	per Ct. 5	Navy.	Short Ann.	India Stock.	India Ann.	India Bonds.	S. Sea Stock.	Old Ann.	New Ann.	3pr Ct. 1751	New Navy. par.	Exch. Bills.	Tomline Lottery Tickets.
16	217	96½	96½	96½	96½	119	13	210		97			96				17 15 0
18		96½	96½	96½	96½	119	13	208		98							17 19 0
20	215	96	95½	95½	95½	119½	12	206½		100			95½				18 5 0
24	214½	96	95½	95½	95½	119½	12 15-16			105			94½				19 10 0
26	214	96	95½	95½	95½	119½	12 15-16			105			94½				19 15 0
28	213	96½	95½	95½	95½	119½	12 15-16	210½		105							20 0 0
1	214½	96½	95½	95½	95½	119½	12 15-16	211½		108							22 5 0
3						119½		215			105½	96½					24 0 0
5						119½		214									23 5 0
7						119½		214									25 10 0
9						119½		214					96½				26 12 0
11						119½											26 15 0

METEOROLOGICAL DIARY

In LONDON, for MARCH, 1792.

By Mr. W. JONES, Optician, HOLBORN.

Height of the Barometer and Thermometer
with Fahrenheit's Scale.

Days	Barometer Inches, and 100th Parts.		Thermome- ter Fahrenheit's		Weather in March, 1792.
	8 o'Clock Morning.	11 o'Clock Night.	8 o'Clock Morning.	11 o'Clock Noon.	
25	29 53	29 36	43	46	Rain
26	29 34	29 50	48	54	Fair
27	29 62	29 71	46	52	Ditto
28	29 69	29 72	39	48	Cloudy
29	29 70	29 62	39	48	Ditto
1	29 50	29 22	47	50	Ditto
2	29 18	29 24	48	52	Rain
3	29 21	29 16	48	53	Ditto
4	28 87	28 90	48	53	Ditto
5	29 16	29 33	46	45	Cloudy
6	29 29	29 27	42	48	Rain
7	29 15	29 15	38	43	Ditto
8	29 31	29 50	34	40	Fair
9	29 60	29 77	26	21	Ditto
10	29 80	29 91	26	31	Cloudy
11	30 00	30 07	26	31	Fair
12	30 14	30 03	30	34	Ditto
13	29 92	29 38	31	34	Rain
14	29 31	29 02	43	49	Ditto
15	29 10	29 34	44	49	Fair
16	29 57	29 58	47	52	Cloudy
17	29 85	29 42	48	52	Ditto
18	29 42	29 63	48	54	Showers
19	29 83	29 91	48	53	Fair
20	29 90	29 71	40	50	Changeab
21	29 80	29 81	45	52	Cloudy
22	29 80	29 69	40	50	Fair

PRICES OF CORN,

For MARCH, 1792.

From 12 to 19. — From 19 to 26.

	s.	d.	s.	d.
Wheat	41	2	41	0
Rye	30	2	30	4
Barley	26	4	26	2
Oats	16	10	16	8
Beans	30	2	30	4

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Literary Magazine.



BISHOP STILLINGFLEET.

Engraved by John Hall from an Original Picture Painted by S. Kneller Esq.

Published at the Art directors, 2^d July. 1756. by J. Fowler, 41. Foulrey.